

THE SPIRIT OF MISSIONS

MAY, 1936

John McKim: Servant of God

APPRECIATIONS BY THE PRESIDING BISHOP,
BISHOP REIFSNIDER AND DR. WOOD

The Church in Mexico

BISHOP REINHEIMER

*Other articles by—*ALEXANDER MACBETH,
LEWIS B. FRANKLIN, J. KENNETH MORRIS,
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The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. CI

May, 1936

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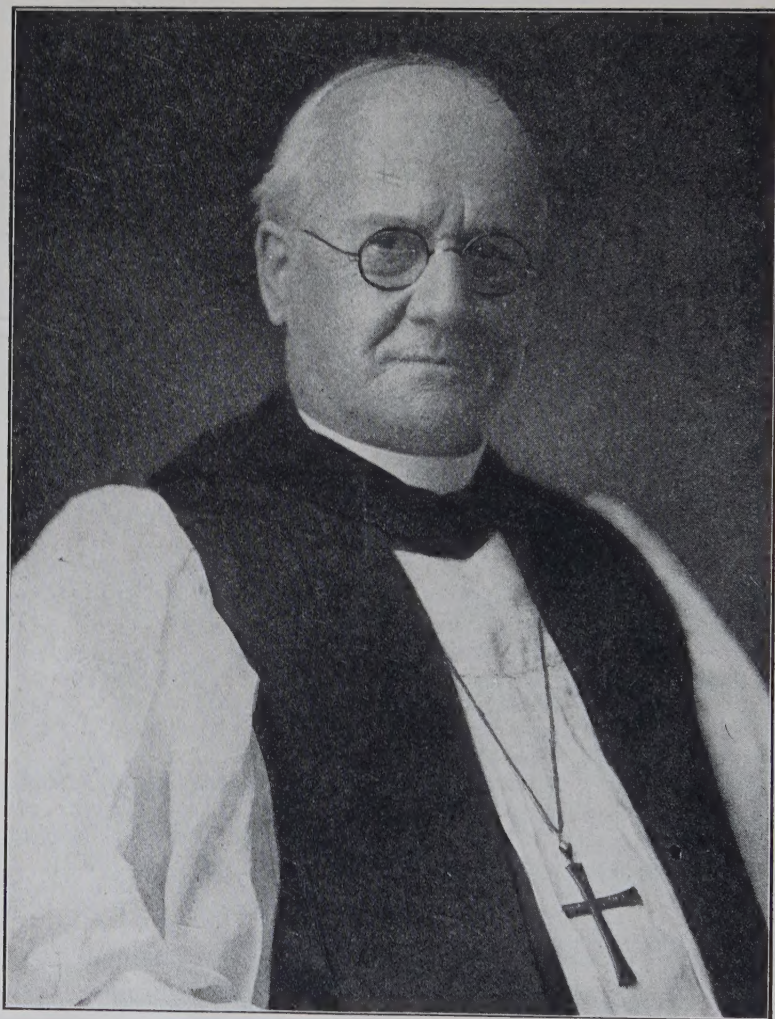
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JOHAN MCKIM, Missionary Bishop of North
Tokyo 1893-1935 and sometime Presid-
ing Bishop of the Nippon Sei Ko Kwai, who
died April 4 in Honolulu (see page 197)

The Spirit of Missions

VOL. CI, No. 5

MAY, 1936



Missionary Facts from Many Lands

THE NIPPON SEI KO KWAI received a new Bishop in January when the Rt. Rev. John C. Mann, consecrated on St. Luke's Day, 1935, by the Archbishop of Canterbury, arrived to assume his duties as Bishop of Kyushu. Bishop Mann succeeds the Rt. Rev. Arthur Lea, who resigned last year. His diocese is supported by C.M.S.

✓ ✓ ✓

DURING 1935 the American Church Building Fund Commission made gifts to churches in continental United States amounting to \$23,211.87. The permanent fund of the Society now amounts to \$804,314.60 and outstanding loans to churches total \$726,766.52. These loans are scattered through nearly every diocese and domestic missionary district, and like the gifts are made in final payment for the building costs of churches, rectories, and parish houses where the congregations benefited have themselves raised a portion of the amount necessary for the project without resorting to other means of financing. The ability of the Commission to fulfill its purposes is dependent upon the repayment of its loans and the receipt by it of new gifts for its permanent funds. At the recent annual meeting the Bishop of Delaware, the Rt. Rev. Philip Cook, was reelected president. Other officers are Philip G. Birkhead, vice-president; the Rev. Charles L. Pardee, secretary; Richard P. Kent, treasurer; and James E. Whitney, assistant secretary and assistant treasurer.

ST. ANDREW'S MISSION on Bayou Du-lar, in Terrebonne Parish, Louisiana, is this year observing the twenty-fifth anniversary of the beginning of its service to the fur trappers and their families who live in these marshes. This is the mission which each year has its Christmas festival in mid-Lent. Most of the people are away in camp or on houseboat trapping at the Christmas season so the observance of our Lord's Nativity must be postponed until they return to their homes. The mission is in charge of the Rev. Gardiner L. Tucker, who has served it during its entire life.

✓ ✓ ✓

THE BISHOP OF KYOTO, the Rt. Rev. Shirley H. Nichols, on December 15, the coldest Sunday of the winter, laid the cornerstone of the first unit of the Social Service Center of the Church of the Resurrection, Nishijin, Kyoto (see issue for October, 1932, p. 647). Among the more than one hundred Japanese and foreigners participating in the ceremonies, was Lewis B. Franklin, vice-president of the National Council, happily in Japan at that moment. The tower is dedicated as a witness of peace between Japan and the United States, as the funds for its erection were given by certain members of the Garden Clubs of America during their visit to Japan last spring. It is named Peace Tower. Funds to erect the church were provided by the National Council from the Blanchard Legacy and it is hoped that the buildings will be completed this month.

FORTY-SEVEN STUDENTS, teachers, and servants were baptized recently at St. James' School, Wuhu, China, where B. W. Lanphear has worked since 1917 and where David Lee is the Chinese headmaster. Thirty-nine other students were confirmed. Mr. Lanphear gave a Chinese dinner to the confirmation class. He says, "It was fine to see such a splendid group. The confirmation was one of the most impressive I have ever seen in China."

EASTER SCHOOL for Igorot boys and girls, at Baguio in the Mountain Province of the Philippine Islands, was thirty years old last month. Taming and training the wild little Igorot youngsters is a thing the Church's schools have been good at. Easter School added a seventh grade in 1925, and since that time one hundred boys and girls have graduated. Of these, nineteen boys have finished high school, twenty-one girls have married, twenty-eight boys and girls are still in high school. Two girls are graduate nurses, three are now training at St. Luke's Hospital, Manila, and other graduates are giving equally good account of themselves. The Rev. Robert F. Wilner is head of the school.

AJUDGE OF the Superior Court acts as lay reader for one of the missions in the Diocese of Sacramento. This does not mean rolling up in a limousine at eleven o'clock to read the Lessons. It means arriving in time to open the church and, every Sunday morning through the winter, early enough to light and stoke the fire so the building will be warm when the Church school children arrive.

THANKS LARGELY to the patient persistence of the Rev. Irving E. P. Wang, priest-in-charge of St. Lioba's Church, Wuhu, China, the people of the mission and a few others now have a credit coöperative. On the day in August, 1933, when Mr. Wang first opened subscriptions for shares at two dollars each, twenty-eight dollars was received and ten dollars loaned. By the end of 1935 there

were 182 shares, some individuals owning more than one share, and \$561 loaned out. A few returns have lagged but only two persons have partly failed to repay their loans. The burden of debt is a heavy one among the Chinese people; most of these loans have been to clear up former debts for which a high rate of interest was charged, the coöperative rate being one-and-a-fifth per cent. Loans have also helped to erect dwellings and pay for children's education.

Mr. Wang has high hopes of the day when all the members will be free of outside debts and can borrow for constructive or productive purposes, when the credit coöperative will be much larger, and when other forms of coöperation may develop. He says, "We hold fast to our conviction that the coöperative movement has its share in bringing China to Christ."

ST. PAUL'S CHURCH, Nanking, China, is rejoicing in a new carved reredos, the gift of a Chinese Churchman who had visited the United States. While in America the donor became interested in Church architecture and upon his return to China was determined to do something to help beautify his own parish church. The new reredos was the result. It was completed last year on the twenty-fifth anniversary of the parish.

CHURCH SCHOOLS took six out of seven first prizes in the recent Liberian National Fair. St. John's School, Cape Mount, took one first for its map exhibit, House of Bethany, Cape Mount, one for beadwork, and the Julia C. Emery Hall, Bromley, was awarded four firsts and one second. (The College of West Africa took the other first prize.) The prizes awarded to Emery Hall, of which Miss Olive Meacham is principal, were for design (dressmaking), cooking and preserving, drawnwork, and mothercraft. Another prize for gardening was not awarded. If the Fair had been a week later Emery Hall might have won this as they then would have had beans, okra, and cucumbers ripe.

John McKim: Ambassador for Christ

Farseeing missionary for more than half a century in Japan, who last autumn resigned his episcopate, passed away on April 4 in Honolulu

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Foreign Missions

EARLY IN 1880 young John McKim landed on the shores of Japan. He had heard God's call, "Whom shall we send?" He had replied, "Here am I. Send me." For fifty-six years the high spirit of consecration that had moved the young man to offer himself and all he possessed for the service of His Master, through the Church, never waned. All through the thirteen years of his priesthood and the forty-three years of his episcopate, he was ever the eager missionary, seeking God's children to tell them the Good News of God's love.

The Japan of 1880 was a vastly different land from the Japan of today. Only twelve years before the Emperor had been restored to his rightful place as ruler. This ended the feudal system under which the country had labored for centuries. It was still almost entirely an agricultural land. Industries, such as they were, were carried on in the homes. International relations, whether diplomatic or commercial, were few and uncertain. Bishop McKim lived to see Japan become one of the Great Powers in the world. Repeated demonstrations of Japan's capacity for building up na-

tional life and her high sense of responsibility in international relationships, deepened the Bishop's conviction of the importance of winning her people to the allegiance of Christ.

LATE in March word reached Church Missions House from Honolulu that Bishop McKim's strength was failing rapidly. The end came a few days later on April 4. This news came as THE SPIRIT OF MISSIONS was in the midst of making arrangements for a definitive biographical sketch of Bishop McKim's extraordinary ministry in Japan. The Editors expect that this article will be ready for publication in a few months and in the meantime record their thanksgiving for the life and service of this modern apostle in the accompanying statements from the Presiding Bishop, the present Bishop of North Tokyo, and Dr. John W. Wood. Readers will also find several articles on Bishop McKim which appeared in these pages during recent months of renewed timeliness and are urged to turn to the issues for October 1931, p. 673; November 1931, p. 741; July 1932, p. 453; June 1933, p. 327; December 1935, p. 531; and January 1936, p. 13.

When the young missionary priest reached Japan the work of this Church—as of all other communions—was limited in extent. Only one and twenty years before the Empire had been reopened to foreign intercourse. But that did not mean hospitality to the Christian messenger. On the contrary, the Government's policy was strongly anti-Christian. Nevertheless, the work of laying foundations had been carried on by that devoted missionary, the Rt. Rev. Channing Moore Williams. After thirteen

years of faithful service, John McKim succeeded his modest chief, who remained in Japan to serve as a missionary in the ranks. To his enormous task the new Bishop brought his predecessor's devotion, buttressed by youthful vigor, the capacity to stimulate others to do their best and a clear vision of what the Church in Japan might some day be.

His diocese was in two sections. In the south Osaka and Kyoto were the main centers. The northern portion extended

from Tokyo to Aomori. The population was vast; the number of mission stations limited. In the northern half of the diocese stretching four hundred miles from Tokyo to Aomori there were hardly any at all. Institutional work had been begun, but was still in an embryonic stage.

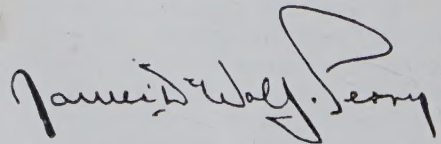
When Bishop McKim resigned last November, four new dioceses had been carved out of his original jurisdiction—Kyoto in 1898 and the Tohoku in 1920, with American Bishops; Tokyo and Osaka in 1923 with Japanese Bishops. From small beginnings made at a time when Japan thought the education of girls hardly worth while, there have developed two great schools, St. Agnes', Kyoto, and St. Margaret's, Tokyo. Thanks to the coöperation of Church people in

the United States both are admirably equipped. They have set educational standards and have demonstrated the worth-whileness of educating Japanese girls. St. Paul's, Tokyo, once a primary school, has grown into St. Paul's University, with a charter from the Ministry of Education. In its three departments, University, Junior College, and Middle School, two thousand of Japan's young men and boys are enrolled. All three institutions have loyal alumni associations whose members are working and giving for their further development. All three are distinctly Christian in character, with well-attended chapel services and Christian instruction on a voluntary basis. Many of the teachers and nurses of today have come from the girls' schools, while St. Paul's has trained fully three

Let There Be Thanksgiving for God's Servant

IN EVERY POSITION held by him John McKim has been a leading spirit in the Church for half a century. As missionary priest in Japan his courage, patience, and wisdom were proved while the Christian religion was still under the official ban of the Empire. As Bishop first of the whole missionary district he laid the foundations upon which were built under his continuous direction the dioceses of the Nippon Sei Ko Kwai. As Presiding Bishop of that Church he won the confidence, affection, and following of his brethren representing many nationalities. As senior Bishop in our branch of the Anglican Communion he became a beloved Father in God to all who knew him. My personal association with him in the House of Bishops, in journeys East and West, more especially in his own jurisdiction, revealed to me the measure of his strong and gentle manhood. At all our altars let there be thanksgivings offered for the ministry and high example of God's servant, John McKim.

Church Missions House,
New York, N. Y.



Presiding Bishop

"His Spirit Shall be Increasingly Manifest"

By the Rt. Rev. Charles S. Reifsnider, D.D.

Missionary Bishop of North Tokyo

THE FARSEEING missionary of many years, the wise leader in many crises, our beloved Father in God, Bishop McKim, has gone to his rest. In times of stress his clarion call to faith was an inspiration and a means to achievement to his associates. His was a strong yet tender character vitalized and motivated by a definite personal religion. Many are the lives in Japan that owe what they are to his ever ready sympathy, his constant encouragement, his wise counsel, and to the inspiration of his faith and life. We are deeply thankful for his life and work among us. In St. Luke's, in St. Margaret's, in St. Paul's, in the lives of more than three hundred clergy, in the new ideals and militant faith of forty thousand lay leaders his spirit shall be increasingly manifest, his faith justified, and his cause made to triumph.

hundred of the clergy of the Church in Japan.

In 1880, the only medical work was the rudimentary hospital in Osaka conducted by the skillful and devoted Dr. Henry Laning. Today St. Barnabas', Osaka, is bringing blessing every year to tens of thousands of Japan's mothers and children. St. Luke's, Tokyo, is the outstanding medical center of the Orient.

In 1880, the kindergarten was unknown in Japan. Bishop McKim was quick to see its importance. As a result several thousand children are receiving their first instruction and their first knowledge of Christian truth through this channel.

For several years before he became a Bishop, Mr. McKim, in coöperation with other Churchmen, American and British, worked for the creation of a national Japanese Church. Their efforts resulted in the organization, in 1887, of the Nippon

Sei Ko Kwai (the Holy Catholic Church in Japan), as an ecclesiastically independent branch of the Anglican Communion. Today that Church is one of the outstanding religious forces of the Empire.

The reasons for Bishop McKim's great contribution to Japan are clear to all who were privileged to know him and work with him. He gloried in the fact that he was a missionary. He knew that he had a divine and unique message to give to Japan's people. He was not unmindful of an element of good in other religious beliefs. But he knew that whatever was good and lasting in them, was to be found in purer form in the Christian revelation. Therefore he went about the discharge of his manifold and exacting duties with a stout heart and a deep faith as an ambassador for Christ as the universal Master and Saviour of men.

Coming in September—A special United Thank Offering Number—Begin now to interest all women in this issue.

"Her Youngest Lambs Cried for Sustenance"

North Dakota missionary seeks out pioneer folk whose poverty, isolation, and difference of language deprives them of religious contacts

By the Rev. Alexander Macbeth

Rector, St. Peter's Church, Williston, North Dakota

*"We plead, not for the halt, nor for the blind,
But for those who live within that land
Where eternal silence ever reigns."*

FROM THE BEAUTIFUL wrought iron gates of an English school for deaf children this message in letters of bronze cries aloud to every passerby on behalf of a tragically handicapped group of human beings. Those same words could be emblazoned on every appeal for the work of the Church, for day by day, men and women working in the outposts of civilization and in our own sparsely populated States, find families dwelling in a country of perpetual silence as far as any religious teaching is concerned. Such a statement seems preposterous to the city man who has near at hand his choice of Episcopal churches. He may choose his place of worship, for, inheriting the fruits of centuries of religious efforts, the Church has been brought to his very door.

Who brought it? Those men and women, who, loving their Church, through generations have toiled and given to establish on a liberal basis religious privileges for American people. Ever since the chaplain of Raleigh read the first devotional service in English in the New World, ever since the colonists of Jamestown rendered thanks for a safe journey in that Holy Communion celebration on the deck of a ship, ever since its organization in the newly founded United States, the Episcopal Church's watchword has been *Missionary Endeavor*.

Who then are these people of whom, in the twentieth century, we are compelled to write "that they dwell within a land where perpetual religious silence ever reigns?" Any missionary can tell you.

Round about St. Peter's Church, Williston, North Dakota, just one small outpost church among many, live pioneers in the vanguard of advancing Americanism. Many of them are deprived of religious contacts because of poverty, isolation, and difference of language.

Poverty. Over five years ago, the agent for a cattle loan company called at my home and told of a family—father, mother, and fourteen children—who were destitute. They needed clothing, desperately: a North Dakota winter was close at hand. We went to find them, my wife and I. The trail led us through regions more desolate than Death Valley. The way was deep in dust which clouded round the car and rendered driving almost impossible. We passed abandoned homesteads, roofless schoolhouses, neglected cemeteries. Only one family remained in that stricken area to fight the drought and its consequences. Our visit was unexpected. In that home, furnished with the barest necessities, the mother was scrubbing the floor with water hauled over a mile and a half of uneven prairie: their own well had dried up. The younger children were practically naked and the mother told us, in broken English, this pitiful story which I afterwards verified: their church had cast them out when they could no longer pay the demanded dues. They were fine people, worth helping: only their faith in God had enabled them to go on from day to day. St. Peter's, together with the American Legion and the city chief of police, saw to it that the children were clothed for the winter. But help came just too late; two months later, the worn-out mother died and that family was scattered.

"HER YOUNGEST LAMBS CRIED FOR SUSTENANCE"

Only this week my mail contained a letter concerning a family whose sick child had been brought to a local hospital:

These people live in a lonely part of the Badlands. The children have not been baptized because the parents have not had the money to pay their minister to do it.

You may recoil with horror from such a statement but here is another even more heartrending.

At my first rural funeral the undertaker took me aside and said, "These people are honest but they have had a very hard time: they will pay you for this service as soon as they get the money." He must have noticed my bewilderment for he went on, "At the last burial here the minister demanded five dollars at the graveside before he would go on with the ceremony." I explained to him, as I have had to explain so often since, that the Episcopal Church does not sell the sacred sacraments and rites of its Founder: it gladly gives them, in His Name.

When a sick baby needs medicine, when a child cries with the bitter sub-zero cold, is it any wonder that a harassed mother postpones the baptism and satisfies the physical wants of her family? Yet, these same parents want their children baptized into the Christian faith and when they know that I am in their locality they bring their little ones, riding with them miles on horseback that they may be received into the "Congregation of Christ's flock." Last Christmas our Sunday school in Williston wrapped and sent 135 toys to such isolated youngsters.

Distance. St. Peter's little stucco church, with its white cross gleaming over the prairie miles, proudly calls itself "a mission," realizing that its purpose is to minister to the lonely throughout a vast area of North Dakota and the eastern fringe of Montana. Save for three main highways the roads are bad and useless for several months of the year: in the winter snow-blocked, in the spring an impassable mess of gumbo beside which the "chika" of rain-drenched Ethiopia is but a child's mud pie. And when it

hardens, a car bounces from bump to bump after the fashion of a kangaroo. No, a missionary's automobile is short-lived in North Dakota.

Last summer, accompanied by the Director of our Correspondence Church School, I set out to visit a few families beyond the Little Missouri. The trip took two days and on the second the trail—where there was one—wound precipitously through gorges and colored mud-hills until at last it petered out altogether in the scrubby grass. Three times I forced the car up a butte to have it stall near the top: on the fourth I reached the summit and slithered over or through a dangerous washout and stopped. We walked the rest of the way—six miles—in a burning August sun to our objective, refreshed on the journey by a drink of stagnant alkali water at which any health officer would have shuddered with alarm. But we found our family and learned of several others in that locality.

Wherever I go I find the Church is welcomed. Riding near a ranch house (a man has to do much of his rural work in the saddle), a small boy on a pinto pony cantered towards me. He was about five and he swayed as he drawled, "Put your horse in the barn and rest awhile." I did; and incidentally was in time for a delicious meal of fried chicken. At another homestead I was met at the porch steps by a rancher who had come from the Panhandle with a drove of steers. He dwarfed my slender five feet ten in every dimension. "So you are the minister we are hearing about, are you? Well, you seem to me most like a cowboy, so you can come in." Whenever I am in that part of the State I turn aside for an afternoon with my friend from Texas. From a little town southeast of Williston an old lady sent me word of a high school girl whom she had learned belonged to an Episcopalian family. I wrote to the child. In reply she said that her people had been isolated so long that they did not know of St. Peter's Mission. She begged for a Prayer Book and instruction and pleaded that my first journey when the roads opened should be to her moth-

er's home. These lonely people must have Prayer Books and Church papers and letters. They must be visited and made to feel that their Church cares about their welfare. In McKenzie County where we have one thriving mission and a Sunday school we could have three more, given the money and the necessary help. There are people who want us: they have offered places for services, and I am compelled to put them off with an occasional visit and a rare celebration of the Holy Communion at central points. And we go on hoping for the day when, in answer to their cry of "Come over and teach us," we can say, "Yes, we are ready."

Language. There is no greater factor in the Americanization of the foreign-born than the domestic mission of our Church. It must be the link between the old and the new; it must build up fine citizens of the new land by keeping the settler true to the ideals of the old. But to reach these people and to be of any help a missionary must be a trained linguist; he must have the necessary books; he must be willing to tackle another tongue in his stride. He must be teacher, too, that those adults who studied in the schools of the Old World may learn to read in the books of the New. This language problem plays a larger part in domestic mission work than is generally imagined. In December, 1932, a group of girls packed a Christmas toy box, here in the rectory. Eight girls—eight na-

tions: for they belonged to Syria, Greece, Canada, France, Bohemia, Germany, South Africa, and England. At a recent Thanksgiving pageant more than half of the little performers were Greeks and Syrians, chosen for their ability, their reverence, and their loyalty.

In the mission field the opportunity is unlimited: only the means is lacking.

I spent many years of my life in the Far East where men speak in parables: the habit has stayed with me. There was once a mother sheep. Season after season she tended her lambs, caring for them, protecting them, leading them to pastures where the grass was greenest and most luscious. Year by year those lambs grew up, thriving in the pleasant places she had found for them. The sheep grew older: no longer was she as able to care for the young lambs as they were born to her. She struggled but the winters were hard; the summers left only scorched grass and barren hills. Her youngest lambs cried for sustenance and she thought of her older offspring, feeding in rich meadows. One season, when, exhausted, she could do no more she appealed to them and they answered—what?

And so we plead, not for the halt nor for the blind, but for those of whom the Master spoke when He gave His last earthly command to His missionaries.

This is the third article by Mr. Macbeth describing the work of a missionary in our own West. Earlier articles appeared in the issues for January, 1935, p. 8, and April, 1935, p. 173.

Publicity Department Makes Lenten Offering

THE ANNUAL Corporate Communion of the Publicity Department of the National Council took place on April 16, in Church Missions House Chapel, New York, with the Presiding Bishop as celebrant, assisted by the Rev. John W. Irwin. At this service a silver breadbox for use at the chapel altar was presented in memory of Kathleen Hore, who was on the Church Missions House staff from 1904, and a member of the Publicity Department staff from its organization in 1919, until her retirement in 1928. Her three daughters, Miss Amy Hore, Mrs. Henry

M. Haigh, and Mrs. John Townsend, were present at the service, also Mr. Townsend and Mrs. Hore's three grandchildren. The Department's Lenten Offering for the general work of the Church was presented, amounting to just over \$200.

After the service Dr. Hobbs entertained the Department staff at breakfast. Other guests included Bishop and Mrs. Perry and Bishop Cook. The staff presented Dr. Hobbs with a leather book containing their signatures, to mark his tenth anniversary as head of the Department.

Japan's Countryside Awaits the Church

Response of people around Isoyama to ministry of Deaconess Ranson suggests the opportunity in untouched rural areas throughout Japan

By Lewis B. Franklin, D.C.L.

Vice-President, National Council

AN HOUR ON the train from Sendai takes us to the little station of Shinchi; perhaps twenty houses are in sight. A walk of about a mile, first through the rice fields and then with a grove of pine on the left and the Pacific Ocean on the right, brings us to Isoyama. The village consists of only eight or ten thatched cottages. High above the village is a tiny dwelling which is the home of Deaconess Anna L. Ranson.

Built in 1920 as a summer cottage the Deaconess had no idea of using it as a center for evangelistic work. She soon discovered that in the agricultural area within five miles of her home, practically no religious work was being done. Many of the people who came to look at the strange foreigner who had come to live among them, heard with deep interest the Gospel story. Soon a Sunday school was started in the home of the Deaconess and later services for adults. Before long the group outgrew the little cottage and a simple frame house was built in which lives a Japanese Bible-woman and in which is a room large enough to hold about thirty people.

From this simple beginning the work has grown so that now there are several groups in surrounding villages, with a total

Sunday school enrollment of two hundred, and twenty-five already baptized.

Within a radius of five miles there are primary schools with an enrollment of two thousand—an indication of the extent of the field.

There is no resident priest nearer than Sendai, thirty miles away but the Rev. L. S. Maekawa comes for services about once a month. For brief periods the late Deaconess Carlsen also assisted.

After lunching with the Deaconess, she, with Dr. Maekawa, Miss Helen Boyle and I go to the mission building for a service at which two young men and two young women are to be admitted as catechumens. This means that they renounce the worship of idols and undertake a definite course of study in preparation for baptism. Eighteen persons are present on this weekday afternoon. The prayers and responses are said with real fervor while the chanting of the Magnificat would put most American congregations to shame. The offering consists of vegetables, eggs, and perhaps some crabs, all neatly tied up in bags. Here is evidence of the interest of the people and their careful training by the Deaconess and her helpers. Now the time is ripe to erect a simple frame church to cost about seven hundred dollars. At



The Rev. L. S. Maekawa of Sendai visits Isoyama once a month. With him are Miss Boyle and two Japanese workers

the February, 1936, meeting of the National Council five hundred dollars were appropriated from a legacy designated for mission buildings and the balance needed has been raised by the Deaconess.

Expressing her thanks for this gift Deaconess Ranson speaks of growing congregations, seven more baptisms, six more catechumens, and growing interest:

These simple and almost destitute farmers and fishermen appreciate the help which

has been given them and the fellowship of those from the big cities who come to visit them.

This rural work with its real opportunity is typical of scores of situations which might be developed throughout Japan.

This is the fourth article which Dr. Franklin has written for THE SPIRIT OF MISSIONS out of his recent experiences in the Orient. In an early issue he will tell of the work of the Church Army in the Hawaiian Islands as he saw it during the past winter.

Horse and Buggy Are Useful in Brazil

THIS CURRENT idea that horse-and-buggy travel is outmoded does not apply everywhere. "I sold my automobile," writes the Rev. Albert N. Roberts of Southern Brazil, "because it was old and expensive and because my parish has a horse and buggy which serve very well for my country work." Mr. Roberts thus acquires an intimate knowledge of the Brazil countryside where he serves two rural parishes.

The tremendous rural opportunities Brazil presents to the Church are hard to realize (he continues). My work has changed rather frequently in the ten years I have been in Brazil but this country work is especially rewarding because of the real need of the community and the response of the people. Everywhere in the country districts, even though we often fail to convert many hardened sinners, we provide the spiritual inspiration and backing which support in the trials and temptations of life great numbers of good people who would lose their character and ideals without it. The Church can keep them and lead them on. One of the hardest problems is to raise up native clergy with the ability and dedication to develop the country work as well as the work in cities and towns.

One of Mr. Roberts' parishes, Calvary Church, Santa Rita, celebrated the thirty-fifth anniversary of its consecration in December, 1935. He took charge there in 1934 when the Brazilian rector, the Rev. Antonio M. Fraga, retired on account of ill health after forty-one years of continuous service. The parish was founded by one of the well-known pioneers of the Brazil mission, the Rev. James W. Morris. Dr. Morris was assisted in starting the new mission by

Mr. Fraga, then one of the first Brazilian candidates for the ministry. Many of the people all about were related to him as he comes from an old well-to-do family of farmers and cattle-raisers. No Roman Church existed near there at that time and the people were glad of the Episcopal Church ministrations. Today there are 206 communicants on the register, while many who have been confirmed have moved on to strengthen city churches.

When the church was built, in 1896-1900, most of the expense was borne by the people themselves without much outside help. Then as now they could give little money but they gave material and labor. Last year they renewed the roof with new tile and timber. A vestryman directed the work and the cost was less than one hundred dollars.

Calvary, unlike most of the Brazil missions, does not have a parish day school because there is a municipal school organized and directed by Mr. Fraga's daughter. The training and encouragement she gained from the Church led her to do this; otherwise the parish would have had to assume the direction and support of such a school.

The parish now needs a small building for Church school classes and weekday meetings. Mr. Roberts says, "The Vestry is circulating a paper on which contributions for this building fund are listed. The last time I saw it the offerings in money amounted to fifty dollars and the promises of calves, chickens, pigs, and so on made the total nearly sufficient for the proposed construction."

Mexico Challenges Our Missionary Loyalty

Xolox Mission presents typical situations facing Bishop Salinas y Velasco in the development of our daughter Church in Mexico

By the Rt. Rev. B. H. Reinheimer, D.D.

Bishop Coadjutor of Rochester

Bishop Reinheimer concludes our present series on the Church in Latin America with some impressions of the work in Mexico. Readers of THE SPIRIT OF MISSIONS who would know the whole romantic story of the Church in Mexico from the very earliest days when it was encouraged by Benito Juarez on through untold trial and hardship until today when Bishop Salinas y Velasco is shepherding enthusiastic congregations everywhere, are urged to read Mexico, A Handbook on the Missions of the Episcopal Church, by the Rt. Rev. Frank W. Creighton, recently published by the National Council (price fifty cents).

WHAT XOLOX means in Mexican was not told to me by Bishop Salinas y Velasco, but to me it will always stand for much inside understanding of the present situation in Mexico and of the history and status of the Missionary District of Mexico.

Xolox is a town of about three thousand souls that saddles the railroad tracks like panniers over a mule's back. As a matter of fact it is two towns, Los Reyes on one side and Xolox on the other, and we heard whispers of civic rivalry. But there are no obvious differences—the adobe houses and the brown faces of the Indian inhabitants of both places look very much alike.

We rode out to it on a morning train from Mexico City, Bishop and Mrs. Salinas y Velasco, the Rev. J. A. Carrion, Mrs. Reinheimer and I. As there was nearly an hour before service, I set out to explore the village with my camera. A hundred yards down the cobble paved street I encountered a benign-faced

elderly Mexican on a bicycle who evidently expected visitors, for he stopped and introduced himself as Senor Melendez. Before the day was over I knew a bit of his history. Formerly a Roman Catholic, he was attracted to our mission and became a great admirer of Bishop Creighton. When the time came to build the present church he gave the land, a third of his small farm, and thereby settled a dispute in the congregation as to whether the church should stand on this side or that side of the railroad tracks.

You will note that I said the present church. There was a congregation of the old Mexican Episcopal Church, *La Iglesia de Jesus*, at this place, but the former church building was destroyed by Roman Catholics and the members were scattered. The son of one of the members of that earlier congregation was introduced to us later in the day. He brought under his arm a Bible which his father had saved when the books of the mission were burned. It had been treasured in secret in his family until the day when under Bishop Creighton work was revived in Xolox. Then it was brought out into the open again.

Senor Melendez joined me on my ramble of exploration. It led down the street for another block and then across the village plaza to where I saw a group of children engaged in calisthenic exercises. When I stopped on the far side of the street, a young Mexican detached himself from the children and motioned me to come across into the school yard, for the village has one of the new Government schools.

This is his story. He had arrived at the village two years before to open a



BISHOP SALINAS Y VELASCO
With his brothers, the Rev. Samuel Salinas and
the Rev. Ruben Salinas

school. When he gathered the mothers to address them on the school plans they came and stood with their hands behind them. There were stones in those hands. Had they not been warned that he came to introduce the teaching of atheism to their children? He has managed to survive this inspired opposition and enthusiastically conducted us through his two-room schoolhouse where three hundred children are enrolled. We met the two fine young women, normal school graduates, who were assisting him; we admired the murals—plainly influenced by Rivera—with which one of them had decorated the schoolroom walls. There were mottoes in each mural but we looked in vain for a suggestion of atheism or even communistic doctrine. We saw a pile of maize which the children had brought an ear at a time, to be sold when there was a bag full to buy school supplies. We saw a pile of adobe bricks that the children were collecting until there were enough to add a room to the school. We were led into a courtyard back of the school and saw a shower bath which the young principal had improvised with a few bricks and what looked like a tin

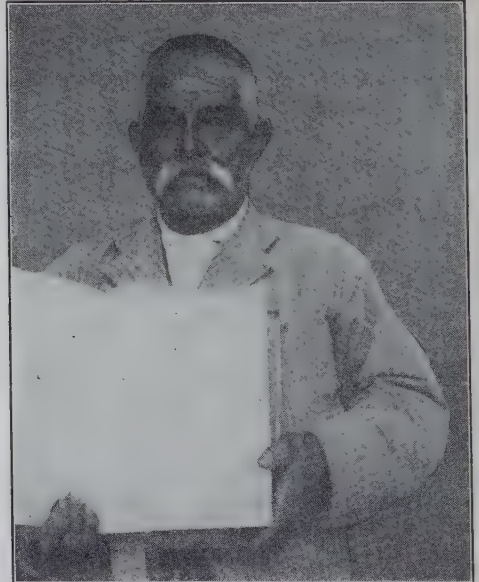
lard can. We saw a first aid dispensary and a primitive but sanitary latrine. All things to suggest to the children what they themselves might improvise in their own homes.

In our conversation with the principal we learned of a parent-teacher association in the village with seven committees devoting themselves to matters of school and civic welfare.

When the young principal learned who I was, he immediately launched into a tribute to the support he was receiving from the men and women of our congregation! I recalled his tribute later when at Nopala and at Encinillas I found that the chief interest of the men of our missions was in their new schools and we rode out of our way to see them.

It was with a new pitch of interest that I turned back to the service that was now due to begin in the Xolox church, and when it came time to address the congregation, my enthusiasm made it a bit bewildering for the interpreter.

Mr. Carrion also spoke. He was one of two Mexican priests and one American



SAVED FROM THE FLAMES

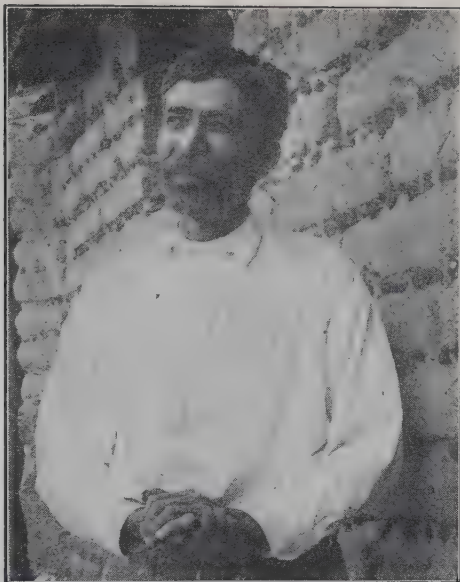
When Xolox Christians were persecuted all books save this Bible were burned. It is now owned by a member of San Pablo Mission

MEXICO CHALLENGES OUR MISSIONARY LOYALTY

elected in 1901 as Bishops of *La Iglesia de Jesus*. The death shortly thereafter of the American made it seem unwise to proceed with the consecrations but dear old Padre Carrion still cherishes the distinction of having been the Bishop-elect of Hidalgo.

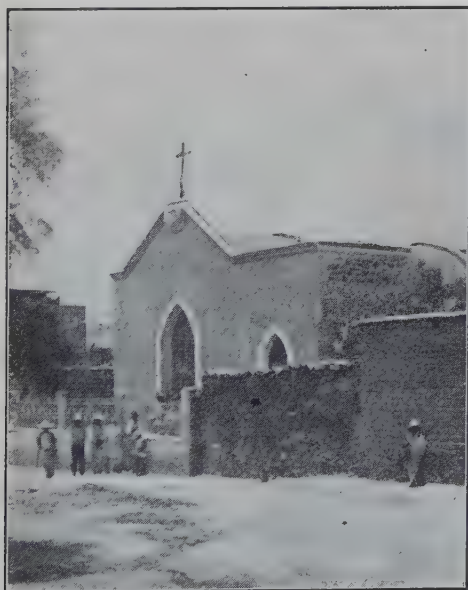
After the service there was a dinner for the Bishop and his guests in the home of the blacksmith. Because I was not entirely reassured about the local water supply I was served a bottle of warm *cerveza* from the hands of the president of the local branch of the Woman's Auxiliary, the humble but gracious Senora Luz M. de Tenorio.

Xolox and its people epitomize much of what the Church at home needs to understand of the history and status of our work in Mexico. There is the record of that early native movement that turned to the Episcopal Church in the United States for the gift of the historic episcopate that it might continue Catholic though Protestant. There are the relics of cruel persecution. There is the record of four centuries of the *laissez faire* gospel of Romanism. There is the pas-



SENOR MELENDEZ

Gave a third of his small farm to provide a site for the church building at Xolox



SAN PABLO MISSION, XOLOX

Christians in the adjoining towns of Los Reyes and Xolox worship together in this church built on land given by a member of the congregation

sion for popular education typified by the young principal of the village school and the lay people of our village missions, and over against it the intransigency of the Roman clergy. There is the recollection of an old appeal "to come over and help us," addressed to the Episcopal Church by a Mexican fellowship of Christians zealous to maintain Catholic faith and practice. Finally, the household in Xolox bears abundant testimony to the impetus and the courage imparted to our work in Mexico through the understanding and constructive leadership of the last American Missionary Bishop, the Rt. Rev. Frank W. Creighton, and now carried forward by the able Mexican, the Rt. Rev. Efrain Salinas y Velasco.

The day at Xolox provided along with every other day of the weeks in Mexico opportunities to observe with increasing admiration and affection the Bishop himself. Born in the State of Morelos, which also produced that sort of Robin Hood revolutionary leader, Zapata, he might have made, with his endowment of brawn and vigor, an admirable Friar Tuck but he had left Morelos long before the revolution. His father was a faithful member.

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of the struggling independent Church movement and in addition to the Bishop gave two other sons to the Mexican ministry, Padres Samuel and Ruben.

The place to which Bishop and Mrs. Salinas y Velasco are most attached is St. Andrew's Farm School for Boys at Guadalajara. Here during his diaconate they spent the early years of their married life and the children were born. Here they lived in jeopardy during the bitter fighting that fluctuated about Guadalajara. The school buildings erected during the Bishop's headmastership are a monument to his practical skill which now finds employment in the restoration of abandoned ruins such as the churches at San Sebastianito and Ayapango.

Uncertainty about the future of the missionary district in the period of the revolution delayed his ordination to the priesthood for seven years but they were years of solid testing and growth for the future Bishop.

After a week with him among the villages it would have been quite natural to have addressed him as *El Cacique* as it was *El Obispo*. In all the Latin American districts we visited we saw that the natives,

excluded from official self-government, have traditionally recognized natural leaders. The status depends upon more primitive and more reliable considerations than the ballot. *El Cacique* is always a real leader and so is the present Mexican Bishop of our daughter Church in Mexico.

The Missionary District of Mexico was constituted by the General Convention at a time (1904) when the Mexican Government was inclined to grant to foreigners generous concessions in that nation's patrimony of land and natural resources and when Americans by the hundreds were settling there. Today the Mexican Government is controlled by a policy of "Mexico for the Mexicans." "90% *Mexicanos!*" The tide of American immigration has ebbed. Were we interested in missionary work in Mexico only because Americans were living there, or, were we and are we as a Church still interested in meeting the appeal from the fellowship of native Christians? The needs of Bishop Salinas y Velasco, his brotherhood of Mexican clergy, and the native membership of this Church in Mexico, are a challenge to the sincerity of our missionary loyalty.



CONGREGATION, SAN PABLO MISSION, XOLOX, STATE OF MEXICO
The veteran Mexican priest, the Rev. J. A. Carrion, is in charge of this work. Bishop Salinas y Velasco and Bishop Reinheimer are at the rear right. Mrs. Reinheimer wears the dark hat in the front row

Dr. Hayakawa is Distinguished Educator

Restoration of Emperor introduced a series of events which led Kishiro Hayakawa, reared under Samurai tradition, into Christian ministry

By the Rev. J. Kenneth Morris

Church of the Resurrection, Kyoto, Japan

IT WAS SPRING on the beautiful island of Shikoku. Above the pale green foliage of the budding trees rose the snow white castle with its many tiers of curved roofs ascending skyward. The castle stood in the town of Inabari, Province of Ehime, a watchful sentinel over the mountainous domains of the Daimyo Ikenokami Matsudaira. Farmers, preparing for planting, were ridging the rice fields to hold the April rains; housewives were busy with spring cleaning; shopkeepers were setting out tables covered with red cloth to entertain the multitude of pilgrims who annually visit the island on their round of the eighty temples. Already the roads were dotted with these white robed figures. The samurai were tiring of their games of go played incessantly during the winter months, and were looking over their swords and armour eager to ride into a fray.

Among the samurai was one Taniya Totsuka, prominent in the affairs of the clan. He had been blessed with that most desired of all blessings—a son and heir. Two other children had died in infancy, leaving the family greatly bereaved. But now the time had come for

another child. Friends and relatives were waiting anxiously and joyously, too, for whereas the death of the two babies may have indicated Heaven's disfavor, the birth of another would show that Heaven's wrath had been appeased. And, truly, on March 1, 1865, another son was born! With two sons, the house of Totsuka was doubly blessed! To show their gratitude to Heaven and their unbounded joy, the family council gave him the name Kishiro, meaning "There is joy in the fourth child."

But the golden age of the samurai was already in the late evening shadows. The Meiji Restoration had been accomplished and no more were these gallant knights to ride except in putting down minor insurrections here and there. All the glory of the past was to live only in books and family tales. But ere it passed away entirely Kishiro was old enough to see and to remember some of its splendor.

One day it was announced that the Daimyo would make a procession from his house to the castle and there hold an audience for those worthy in rank to appear before him. How thrilled Kishiro was to see the procession! And Kishiro was summoned, with other children, to

IN the more than seventy-five years that have elapsed since the Church first carried the Gospel of Christ to Japan, a stalwart body of Christians has been built up in that land. Among the thousands of members of the Nippon Sei Ko Kai today there are many notable leaders. The Rev. J. Kenneth Morris, the American missionary in charge of the Church of the Resurrection in Kyoto has a peculiar facility in telling the stories of the Japanese Christians with whom he has come in contact. To the biographical sketches of the present Bishop of Osaka (THE SPIRIT OF MISSIONS for January, 1935) and of Utako Hayashi (THE SPIRIT OF MISSIONS, November, December, 1935, and January, 1936) he now adds a pen portrait of Kishiro Hayakawa, for more than twenty years principal of St. Agnes' School for Girls, Kyoto.

appear before the Daimyo. When the day for the audience arrived, the Totsuka's house was all excitement as servants ran this way and that making preparations; ceremonial kimono must be taken out of the big chests; armour must be put in order, and a little sword for Kishiro, an ancient heirloom, must be taken out of the godown and polished. Kishiro was dressed with meticulous care by his mother and the servants, and with the other children made his "procession" to the castle amid the exclamations of the villagers. At the castle he was presented to the Daimyo, who commanded the children to repeat the "Goreikidai no Ten-no," the names in chronological order of all the Emperors of Japan.

The Totsukas were very strict and proud of their position in the clan. Kishiro was not allowed to play with the village children, but only with those of his own class. He was taught the language used by the aristocracy, which was very formal; his whole demeanor and training were distinctly classical. Loyalty was the family watchword carved on the family record in deeds of valor in defense of Daimyo and Emperor. One time Kishiro spoke lightly of the Daimyo, for which he was so severely scolded that he never did it again.

THE RESTORATION brought in a new era. There were tremendous changes, political, social, and economic, which extended to the remotest islands of the Empire. The Daimyo Matsudaira gave up his prerogatives in favor of the Emperor, and in order to be near the Imperial Court and to serve in the new regime, moved his house to Yedo (now Tokyo). The samurai who had heretofore been under the patronage of the Daimyo were now left to provide for themselves, which meant nothing less than that they had to work—something for which they were utterly unfitted by heritage and training.

The Totsukas first tried making salt. But as they had no business experience, it did not pay, and after two years they gave it up and moved to Tokyo, where

they tried a sort of loan business. This, too, failed. Soon they had lost everything. And on top of all their misfortune their house was destroyed by fire three times in five years. Even though the family was now reduced to the most dire poverty, Totsuka, with that fortitude so characteristic of the Japanese, determined to try again.

During this time they had managed to keep Kishiro in school for four years, but now poverty forced them to send him out to work. His first employment, at the age of thirteen, was as an office boy in the Department of Home Affairs at about six cents a day.

Kishiro was an ambitious lad, and even at that early age realized the need for an education if he were to make a success. There was a private teacher, Shoken Kikuchi, who took a few pupils in his home at night. Under him Kishiro began to study Chinese classics. Kikuchi was a great Confucian scholar and inspired his pupils with love of learning and deep respect for the classics. School began at five o'clock in the evening and continued until eight or nine. After school Kishiro would return home, on foot two miles, for supper and then study until late in the night. Because of his small wages he often had only a sweet potato for lunch, so that most of the time he was hungry. Work, night study, and meagre food put a severe strain on his health, but through the encouragement of his teacher he determined to pursue his studies at any cost.

KISHIRO'S ELDER brother, Rokusaburo, was also working in Tokyo. He did not stay with the family, but boarded in a private home. It happened that one of his friends was a teacher at St. Margaret's School and often attended meetings at the home of the Rt. Rev. Channing Moore Williams. This friend told Rokusaburo about Christianity and soon won him to Christ. But when he told his parents they were violently opposed. His mother was an enthusiastic member of the Kurozumi sect of Shintoism, rich in its traditions of loyalty to the spirits of

Emperors and ancestors. A family council was called to consider the matter. They declared that it would be a disgrace for a member of a samurai family to become a Christian. His mother cried "If you become a Christian, I shall commit suicide!" But the son was held by a loyalty that transcended family and State; he had seen a vision of a new life so different from the old, and so abundant, joyous, and victorious that he could not even find words with which to express his feelings. In silence he left his home.

Rokusaburo entered St. Paul's School and stayed with Bishop Williams who comforted and strengthened him greatly during his testing period; when he was fully prepared, the Bishop baptized him. Kishiro was not much impressed by it all; in fact, he merely thought his brother foolish and ridiculed him for joining himself to that silly little group of Christians. No doubt the newness would wear off and Rokusaburo would come to his senses! But instead, Rokusaburo grew more and more in the new faith, and decided to become a Christian worker. In fact, the beauty of his new life shone with such lustre that even his mother noticed the change, and after two years was reconciled and permitted him to return home.

In a Japanese family where there is no son to carry on the family name, it is customary to adopt a son. Frequently this adopted son is a relative. It was at this time, 1882, that one of Mr. Totsuka's relatives, having no son, adopted Kishiro, and his name was changed to Hayakawa. But in this case it was not necessary for him to leave his own father and mother, he merely took the name of his relative and became his son and heir.

Rokusaburo never gave up his efforts to lead Kishiro into the new faith. And one day, that Kishiro might see and hear at first hand and thus become a fair critic of the new faith, Rokusaburo persuaded him to go with him to a Church service. Kishiro was really very much impressed with the message and asked his teacher, Mr. Kikuchi, what he thought of Chris-

tianity. He replied that he considered Christianity not a bad teaching, and not very different from the ethical teachings of Confucianism and the Classics. Finding his teacher not opposed to Christianity, Kishiro continued to attend church. One day he attended an ordination service conducted by Bishop Williams. It was the ordination of Masakazu Tai and Noboru Kanaye, the first Japanese to become deacons; the first service of its kind in Japan. Kishiro was deeply impressed with the service and shortly after asked to be admitted a catechumen. His instructor was Mr. Kanaye. As there was now no objection on the part of his family to Christianity, he was baptized a year later, September 1883, by Bishop Williams. The Bishop ordered him to begin at once to witness to his faith by speaking in informal groups and teaching in the Sunday school, which stimulated his thinking, causing him to work out a philosophy in which to ground his new faith, and gave him strong convictions which have never weakened. Six months later he was confirmed by Bishop Williams. Rokusaburo was then preparing to study for Holy Orders.

Mr. Kanaye, who saw in Kishiro fine possibilities for a Christian leader, met him one day on his way home from work and talked with him very earnestly about giving himself to Christian work, especially the ministry. This meant that Kishiro would have to give up his position and enter St. Paul's University—a complete turn in his life. Furthermore, there was the problem of support for his father and mother. With no sure income, if he gave up his present position, the problem seemed insurmountable. But Mr. Kanaye's faith was greater than any such problem; he said "You are called by God and God will never desert one of His laborers." These courageous words rang in Kishiro's ears all the way home, bringing him gradually to a decision. But as Bushido's teaching on filial piety had taught him to submit everything to his father and abide by his judgment, he at once laid the matter before him. His father, moved by his son's sincerity and

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impressed by his Christian life, immediately gave his consent; and in order to relieve him of the burden of support for his parents, he and his mother said they would go out and work. But what could these two aging people, brought up in the culture and traditions of a romantic age, do? What they finally did shows the true nobility of the samurai and the Japanese spirit of sacrifice: they went into another house and became servants!

Hayakawa was in St. Paul's University seven years and was graduated in 1890, after which he entered the seminary. While attending St. Paul's, he and several other students asked Bishop Williams to teach them theology. Others hearing of this asked permission to attend until there grew up a sort of group which really turned out to be a preparatory course of the seminary, with the result that Hayakawa was able to enter the second year course of the seminary.

Although Hayakawa's father and mother were not dependent on him for support, there was a debt of several hundred yen owed by his mother which had to be paid and for which Kishiro felt responsible. He earned money to pay on this debt by working in the dormitory and as interpreter for the Rev. Joseph M. Francis (now Bishop of Indianapolis) who was then a professor in the seminary.

IN 1891, AT the annual meeting of the Christian Student Missionary Association in America, it was decided that the best way to evangelize foreign lands would be to educate in America promising young foreigners and send them back to Christianize their own countries. As a result Hayakawa was one of three who were selected for this training. Japanese friends barely raised enough money for his transportation to San Francisco. In fact he had only five yen above his actual fare. But just as he was leaving Shimbashi Station, Mr. Francis (now Bishop) hurried to his side and handed him ten dollars. Hayakawa traveled steerage, which was crowded and dirty. But he believed he was obeying God's will in going, and was willing to endure any

privations. His faith is best summed up in his own words, "God was sending me, and I believed God would provide. It was God's responsibility, and I left it all in His hands."

He arrived in San Francisco with a few dollars, and lodged at the Methodist Mission House until he could find work. After a few days he was taken on as a "boy" in a wealthy home; but was discharged within a week with no pay. He had thought that everybody in America was a Christian, but this short experience convinced him of his error. A missionary from Tokyo who was in San Francisco at the time, gave him a letter of introduction to the Headmaster of St. Matthew's Military School, where he obtained work in the mornings and studied Latin and Greek in the afternoons. The Headmaster wrote to Berkeley Seminary and arranged for Hayakawa to enter. He also gave him a ticket to Chicago, lunch to last a week, a little pocket money, and a letter to a wealthy man in Chicago, who, he said, would give him money to go on to New York. So once more Hayakawa took up his journey.

When he arrived in Chicago, however, the "wealthy man" was gone! Terribly disappointed, Kishiro went to the Cathedral and showed the Headmaster's letter to one of the clergy. He was told that he could have a place to sleep there, provided he could manage about his meals. As he had a little money left, he went to the station and asked for a job on a train to New York. Of course he was refused, but the ticket agent, a very kind man, asked him why he wished to go to New York. When he learned the reason, he asked how much money Hayakawa had. Hayakawa lacked a great deal for the trip, but the ticket agent said he would sell him a ticket very cheap. Which he did! The minister at the Cathedral was greatly surprised for he had never heard of such a cheap rate, but on examining the ticket found it quite all right.

We leave Mr. Hayakawa on his way to New York and the goal of his journey to America. Next month Mr. Morris will conclude the story with an account of Mr. Hayakawa's ministry and principalship of St. Agnes' School.

The Spirit of Missions

PICTORIAL SECTION

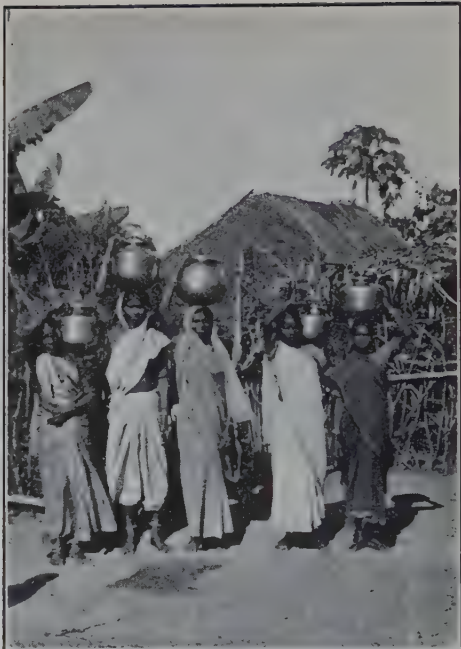


AT HIGH TIDE NEAR ST. LUKE'S HOSPITAL, MANILA

Typical of the residents in the St. Luke's neighborhood who avail themselves of the ministry offered by the Church's dispensary. In a recent year St. Luke's gave more than 29,500 dispensary treatments



THE CHRISTIAN MESSAGE SPREADS IN THE DIOCESE OF DORNAKAL
The Indian priest in charge of Chetakonda baptizes a Hindu woman in the river near Kommagudem



Christian women of Station Bustie, a small village in Singareni, carry brass water pots on their heads



FLAG DRILL, TRINITY SCHOOL, MORON, CUBA
This day school of more than sixty students is in charge of Mrs. R. C. Moreno, wife of the missionary in charge at Moron and a large surrounding territory. Mr. Moreno (left) is also editor of the Cuban Church paper, *Heraldo Episcopal*



LIBERIAN GIRLS FIND A CHRISTIAN EDUCATION IN HOUSE OF BETHANY

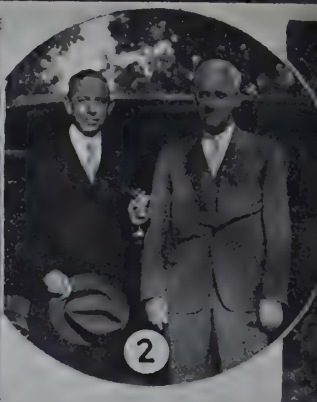
Left—Two of the youngest girls at Bethany in their every-day attire. *Right*—On gala occasions the girls look like this. With the small girls is their monitor, a pupil in the high school. Miss Mary Wood McKenzie is in charge of this Cape Mount institution



OMH DIOCESAN SECRETARIES MEET WITH THE NEW NATIONAL EXECUTIVE

The Rev. A. R. Pepper confers with the Misses Agnes Penrose (Albany), Olive S. Judson (Central N. Y.), Grace E. McCarthy (L. I.), Constance Crawford (Newark), Florence Sanford (Conn.), Cecile G. Mogridge (Pa.), and Marguerite Marsh (N. Y.)

Random Glimpses of the Orient



1. The Aoba: mission residence and training school for Japanese kindergartners, Sendai. 2. Dr. Franklin conferred in Shanghai with M. P. Walker, treasurer of the China Mission. 3. A Bontoc *li* in the Mountain Province of the Philippine Islands is visited regularly by a native catechist. 4. The Rt. Rev. S. H. Nichols, Bishop of Kyoto (left), visits the children of the Koriyama kindergarten. 5. St. John's Chinese Mission at Kula on the Island of Maui, T. H. 6. St. John's Church,

Caught by Dr. Franklin's Kodak



3



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9



12



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13

Kyoto. 7. School for leper children at Kusatsu, Japan. 8. The tomb of Sun Yat-sen dominates the modern city of Nanking, China. 9. Typical waterfront scene on Soochow Creek. 10. A baggage man in Wusih, China—modern luggage but an ancient mode of transportation. 11. Playground. Church of the Victorious Word, Hsiakwan, Nanking, China. 12. Traffic gate along the roads in the Mountain Province of the Philippines. 13. Winter brings its blanket of snow to St. Barnabas' Mission, Kusatsu, Japan



BEAN CURD, SOAP, AND GRAINS FOR SALE

A typical Chinese shop on one of Anking's many narrow, dark streets. In Anking, the see city of the Rt. Rev. D. T. Huntington, the Cathedral, Grace Church, St. James' Hospital, and several schools witness for Christ



THE NEW ANKING EXPRESSES THE NEW SPIRIT OF CHINA

China is modernizing its cities and wide, well-paved streets are replacing the narrow lanes so typical of an older day. Many shops like that pictured above are being torn down to make way for the new city



ON THE WAY TO GOOD SHEPHERD MISSION, FORT DEFIANCE, ARIZONA
 For nearly half a century the Church has ministered to the needs of the Navajo people.
 That they have not been unmindful of this ministry is evidenced in their gift of \$40.48
 to the missionary deficit of 1936



G.F.S. BRANCH, ALL SAINTS' SCHOOL FOR GIRLS, BONTOC
 Many of these girls are maintained in school by scholarships given by branches in the
 United States; in fact, Deaconess K. S. Shaw says that without this aid it would not
 have been possible to carry on in these trying years

SANCTUARY

God Reigns: Go Forward!

MANY YEARS AGO when the Board of Missions, predecessor of the National Council, had occasion to cable sympathy to the Orient on the death of a missionary leader, the cable ended with the words, "*God reigns: go forward.*"

The words come back with new force at this time when Church people everywhere are more and more convinced that the Church's work at home and abroad must be strengthened and extended.

1 1 1

"Whatever the method of recovery," says *The Diocese of South Carolina*, "in essence it must be a bold insistence on the truth that—

God is transcendent and eternal.

His righteousness is not relative in character but timeless and absolute.

The Church is the appointed spiritual home of every child of God.

Jesus Christ is the present living Saviour of all men.

With him alone resides that power which can restore faith in men's destiny, and courage to those whose hearts are full of fear.

This is the truth which will call out loyalty and sacrifice; when it is understood there will be no need of shoring up a weakened structure. Rather, the life of the Church will be renewed."

1 1 1

ALMIGHTY GOD and heavenly Father, who of thine infinite love and goodness towards us hast given to us thy only and most beloved Son, Jesus Christ, to be our Redeemer, and the author of everlasting life,

Who, after he had made perfect our redemption by his death and was ascended into heaven, sent abroad into the world his Apostles, prophets, evangelists, doctors, and pastors, by whose labor and ministry he gathered a great flock in all parts of the world, to set forth the eternal praise of thy holy Name;

For these so great benefits of thy eternal goodness we render unto thee most hearty thanks; we praise and worship thee.

And we humbly beseech thee to hear the devout prayers of thy Church, that thou wouldest be pleased to send laborers into thy vineyard and so prosper their work that thy blessed Name may be forever glorified and thy blessed Kingdom enlarged, through thy Son, Jesus Christ our Lord. Amen.

The prayer is taken from *The Australian Board of Missions Review*.

Church Brings God's Beauty to the Desert

Devoted leadership, Vacation Church Schools,
and faithful women—all play part in devel-
oping work at Hawthorne and Mina, Nevada

By Deaconess Lillian W. Crow

St. Francis' Mission, Lovelock, Nevada

A REAL MISSIONARY! I stood on the steps of St. Philip's-in-the-Desert at Hawthorne, Nevada, as Bishop Jenkins left me at my new charge and I remembered that I had always thought missionaries were unusual people. As I watched him drive away, I looked out across the desert—there, in the sand and rocks, bloomed bright little desert geraniums, so bravely doing the part given them to do, praise or appreciation unnecessary, all to make one little place better, a bit of God's beauty. And it came to me with the force of a vision, that that is what we do in the little isolated places, in God's care, for His love. So the untroubled courage of the geranium seemed the keynote of the mission.

But as I reëntered the house, I remembered the exclamation of a colored woman in my old home who had to come in to do her mother's work, undirected. Finding the house tidy, I asked, "Beulah, how did you know what to do?"

"Miss Lillian, I didn't; I just stood yere in de middle of de room and said, 'Good Lord, tell me what to do, for I shore don' know!'"

So I prayed!

One must have a plan, so we here in the desert should be a little corner of my

Christ Church in Dallas; services must be dignified, there must be music, we must share in the larger work of the Church, organizations must be comprehensive. The first lesson I had to learn was to disregard numbers, for the first Sunday, only such a few came.

But we did grow. Before the summer was over, we had begun a choir. As there was no regular organist, it was a week's task to find who would play the organ for Sunday, yet every week we went about in the car and gathered "the choir" for rehearsal. And we sang good music, too, even if we were few. In another year, we had grown to have a

regular organist, a great step forward and surely a great help to the leader. So we grew, step by step, paying up back indebtedness, keeping ahead of current expenses, until—one day, Bishop Jenkins thrilled us by making us an organized mission. What a difference that made: a new sense of responsibility grew; the members began to realize that missions do not just run themselves but have to be planned for and supported. The loyal new warden, Mr. Gerald Kirkpatrick, nearly made over his life to serve his Church.

Then came the announcement that we

DEACONESS CROW spent a year, following her graduation in 1933 from the New York Training School for Deaconesses, working in a children's home in Dallas, Texas, before going to Nevada. Her first assignment under Bishop Jenkins was as missionary-in-charge of St. Philip's-in-the-Desert, Hawthorne. She also visited Mina where she directed the development of the Church. Recently she has been transferred to St. Francis' Mission, Lovelock. In the accompanying article she tells something of her work during the past two years in Hawthorne and Mina. In her own inimitable way, Deaconess Crow has described the joys and problems, the hardships and rewards, which are the common lot of workers for Christ and His Church in the domestic missionary jurisdictions.



CHURCH SERVICE LEAGUE REGIONAL MEETING AT HAWTHORNE, NEVADA

This group is typical of the faithful Churchwomen who in every domestic missionary district are the backbone of small stations upholding the Gospel in remote and inaccessible places. Deaconess Crow and Deaconess Margaret Booz are in the rear row

were ready for a priest. Queer reaction? "But we don't want a minister; we want a deaconess. Men can't do what deaconesses do!" But gradually grew the pride and now the "new minister" is eagerly awaited. So missions grow into small churches, quietly, slowly, as do the geraniums on the desert, filling their small places, for the love of God.

EASTER IN MINA! What a transformation! The work of a tiny band of faithful women.

Scarcely could any place have been more desolate than little St. Peter's Church. Standing on the farthest edge of Mina, one looked out past the old dumping ground across miles of desert. Sage brush had grown up to the walls of the church, a favored bush even under the step. Chasing spiders in Church school was a favorite sport for the children.

The church is a dingy gray, but if one speaks of it, "You should have seen it before it was painted two years ago. Why, it had stood there twenty years without paint!" is the surprised reply. The inside bore out all expectations aroused before entrance. A shipped-in building, bolted together, one thickness of lumber in the outside walls; rafters exposed and the outside shingles showing

over all; light bulbs hung from cords down the middle rafter. The stove in the front of the church was innocent of polish. Two cracks ran "catercorner" across the front of the altar; former hymnbook racks were represented by the remaining ends. The lower sashes of the old-fashioned windows (held in place by spring bolts through the sides) were painted green, to keep the children from looking out! Above the altar, two full-length green windows sifted sand freely over the sanctuary.

Our first service! A few children out to Church school at four o'clock to reward us for our thirty-five-mile drive from Hawthorne; then Evening Prayer came! Seven-thirty! And one little four-year-old Indian boy! So we had our prayer and a story. About the time we finished, nearly half an hour late, in came two women; service apparently began then, and they never knew.

We talked to the irregulars who came about the condition of the church, but to them, that's just the way it was, that's all. But finally we decided that, working together, something might be done. So a Church Service League was formed—with seven members. But what about money? they asked at once. Then those fine women, only two of whom belonged to the

CHURCH BRINGS GOD'S BEAUTY TO THE DESERT

Church, immediately gave a food sale and raised nearly fifteen dollars. Then a Christmas dance (in the Legion Hall) swelled the sum. The Deputy Sheriff said it was the best dance ever held in Mina! Then other affairs until nearly a hundred dollars was proudly in the treasury, crying to be spent to make the House of God a more suitable place.

But they had been doing more than raising money. They had decided the League should be built around the altar, and instructions concerning communion vessels and vestments had made one meeting interesting. The World Day of Prayer had been held, the box-work assignment made by hand, the study of Orientals in America carried on, and, best of all, two people confirmed and several children baptized.

Then came the time to begin work, and real physical work it was! First, they drove out on the desert and hauled large rocks and made an outline around the church, "as if someone lived here." The children cleaned away the sage-brush; broken windows in the vestibule were repaired. Great days followed. Bishop Jenkins and the Rev. H. R. Baker repaired the front of the altar. A rose

velour dossal (an old curtain from a movie theater in Texas) had been hung, during the winter, to cover half the green altar windows. This was to be replaced on Easter with a new white one. The green paint on the windows was treated with paint remover and scraped off and an imitation stained glass paper of conventional design was put on. What a changed place! One began to feel reverent. The Crucifixion and Ascension scenes over the altar were truly effective, even if the Ascension scene did get on the wrong window. That was hard work, so high up.

Next the floors. The old floors had been scrubbed by an Indian woman and varnish was laboriously applied by the young women. But tragedy! One coat would not cover; all the money was gone! Now real faith began. The only two cans in town were bought on credit—and how those floors did shine! And the stove gleamed with bright enamel!

Easter Evening—several dozen calla lilies (thirty-five cents a dozen from California) had been bought or given. When the Bishop and I entered the church that afternoon, the tears came. Rugs had been brought from homes for the aisle, the



THE VACATION CHURCH SCHOOL AT MINA, NEVADA

These summer groups under Church auspices are very popular among Nevada children. They also contribute very definitely to the Christian life of the community.

altar was lovely; the glare from without gone. How wonderful was the service. Bishop Jenkins confirmed one young woman, her little son by her side holding a candle. As the service ended, a mother and father, and their two children who were to be baptized, entered the church. People were moving to the door when I discovered them in a rear seat. They had had to drive twenty-five miles from the mining camp where they lived and the car would not start, making them late. The Bishop asked people to stay; water which had been brought from Hawthorne was poured into a silver basin, the same small boy held the candle, and these two little ones were received into God's family.

"DEACONESS, WHEN does Vacation School begin?" Long before public school was dismissed, this query from the children greeted me. Summers are long and often tedious when there is nothing to break the monotony and Vacation School is an event.

Bright and early, eager little ones appeared—and at noon had almost to be driven away. The great problem of faculty had been satisfactorily met—in Mina by the faithful little Church Service League and in Hawthorne by young women and girls and a capable Scotch woman who came in for an hour a day to teach beautiful stitches on the girl's little pink checked aprons.

The Forward Movement leaflet furnished the theme of the lessons, Disciples of the Living Christ, and those first disciples did become living people to these children. First, in general class, we learned of the calling of the first disciples; then of a disciple at work, at play, at

home, in the community. Each day added one to the group who, on the closing night, told what a disciple does in these situations today.

The little children learned of the Good Shepherd in their special classes and made little scenes of salt and flour and rocks and tissue paper, showing the Good Shepherd and His sheep among the desert hills—very realistic with a stream running through.

The older ones readily learned the stories of the early apostles and their names. But the most interesting lesson was, The Disciples at Home, in which we used the marriage in Cana as the story and then looked up to see what the Master said of marriage. "Can't people marry but once? I did not know that was in the Bible!" It was no trouble to them to search for the references. Thus they had perhaps their only marriage instruction. Not a very usual proceeding—in Nevada!

The handwork for the boys was coping-saw wooden cutouts of the apostles, painted, and mounted on stands. Such a drawing and sawing in the church porch. The sun was too hot outside and there is not a sign of a tree around the church in Mina, standing as it does on the very edge of the desert.

The final night, the service they had learned, the Psalms and prayers and hymns, the story of the calling of the first disciple, the little pageant built up to illustrate, closed the school. A few of the parents came—but, mostly, they are "too busy" to enter into what Johnnie or Susie does. They have not yet learned the joy of entering into Church affairs with their children. But quiet and deep were the thanks of those who came.

Alumni Rally to Support of St. Paul's, Tokyo

TWO FINANCIAL projects have been meeting encouraging response at St. Paul's University, Tokyo.

A Supporters' Association organized among the alumni less than two years ago to secure endowment, with solicitation after the first announcement, has secured contributions and pledges of more than

30,000 yen in new endowment funds. Up to January, 1936, gifts had come from 911 alumni and twenty other friends.

It is expected that this month work will start on the new junior college building, the funds for which, 200,000 yen, are being raised by a committee of parents of present and former students.

CMH: A National Social Case Work Agency

Through more than quarter century, society begun
in New York and now working in 16 dioceses,
has made distinct contribution to Nation's life

By the Rev. Almon R. Pepper

Executive Secretary, National Council, Church Mission of Help

This is the second of a special series of articles on the Coöperating Agencies. Next month, Mrs. W. J. Loaring-Clark, President of the Daughters of the King, will describe that organization.

CHURCH MISSION OF HELP is a social case work agency of the Episcopal Church. It is organized specifically to give individual service to young women whose problems of any or all sorts are too serious for them to solve without skilled help. As such it is a distinctive agency of the Episcopal Church. It expresses the Church's sense of responsibility for one of the unmet needs in social life. It uses the fundamental technique of social case work in redirecting the lives of the persons it serves. It insists on the necessity of the highest possible standards of a professionally trained staff, and the contribution of the best in psychiatry and psychology. Pervading all this is the certainty that the Church is the best medium in which to develop the religious and social security needed by its clients.

This statement of the principles and practice of Church Mission of Help may sound rather formidable. But so is the human and social need to which this agency has dedicated itself.

Human society is especially cruel when faced with certain transgressions and transgressors. There are many breaches of the moral and social standards which carry with them little stigma or penalty. There are others which result in a social ostracism and condemnation out of all proportion to the moral implications of the act. The girls who are clients of Church Mission of Help suffer from this

vicious combination of personal condemnation and social ostracism. Neither pious words nor sentimental concern will help them. Their regaining of self-respect and their reestablishment into normal community life requires the keen insight and understanding and the infinite patience which only trained and devoted workers can give.

In 1909, the need for such an agency in the Church first germinated in the mind of the Rev. James O. S. Huntington, O.H.C., and in 1911 the first society was formed in New York under his leadership, together with that of the then rector of Trinity Parish (now the Bishop of New York), Mr. and Mrs. John M. Glenn, Mr. Jacob Riis, and others. Since that time the work has been developed in sixteen dioceses, and to it many lay and professionally-trained persons have given of their thoughts and skills. Each diocesan society has its own Board and raises its own funds. In many of the dioceses a direct appropriation is made by the Diocesan Council recognizing the work as a phase of its domestic missionary program. In addition, contributions are received from parish groups and interested individuals. Some communities contribute to the work of C.M.H. from their Community Chests. These diocesan societies created the National Council C.M.H. which coördinates and promotes the work as a whole.

Church Mission of Help has a particular interest and obligation to bring the forces of religion into play in the lives of individual girls through the skill of the clergy, the services of the Church, and in other ways. The age group with which it is concerned is that from sixteen to

Some Vital Facts

IN 1935 THERE were 2,889 girls under case work service in the sixteen diocesan societies of C.M.H. Of this number 1,017 were new or reopened cases. 1,460 babies, together with their mothers, found skilled attention given to the important beginnings of their lives.

The staff members of the societies prepared and presented thirty girls and 191 babies for baptism. Forty-six girls were presented for confirmation. Staff members and girls, either together or separately, had 1,503 conferences with chaplains of the societies or other clergy.

One hundred sixteen marriages were planned together by girls and their C.M.H. social workers and chaplains.

The total budgets for the sixteen diocesan societies in 1935 amounted to \$159,123. This represents appropriations from diocesan funds and parish groups; gifts from individuals; and contributions from Community Chests.

twenty-five years, though exceptions are made to meet local conditions, especially to allow for dealing with girls who are under sixteen years but who present the special problem of illegitimate parenthood; and with Church women over twenty-five years who present the problems with which C.M.H. is equipped to deal.

There are various reasons why it has been found advantageous to intensify the work of C.M.H. in dealing with young women whose age falls within these ten years. The first, though not the most important, is that of coöperation with other social agencies, which has been recognized by C.M.H. from the beginning to be of extreme importance. When C.M.H. has allowed itself to be regarded as an agency doing work only with Episcopalians or for the clergy, without strict regard for the problem presented, or the sex or age of the client, experience has shown that the social agencies have been confused as to what cases could be referred, and under-

standing between the clergy and community agencies has not been furthered.

There is a second and more important reason for working with a particular age group, namely, that workers with different personalities and special training and skills are needed to deal with girls of various ages. The problems which C.M.H. has set itself to solve are of such complexity that to deal with them effectively some degree of specialization in and concentration upon the psychology and behavior of one group is necessary.

Ordinarily, a girl below her sixteenth birthday considers herself a child, even while rebelling against authority. From sixteen to twenty-five she is a young adult, impelled by a sense of adventure and a desire to experiment, and looking forward to marriage with her emotional reactions at high pitch, yet frequently without the knowledge of how to control and to discipline them. After twenty-five there comes another change in attitude—the adjustment to adult conditions—when usually some definite way or manner of life has been consciously or unconsciously set toward.

It is with the second of these groups with all its staggering problems, immensely complicated at times by the breaking of the sex ethic and by illegitimate parenthood, that C.M.H. has set itself to deal. These young girls, beyond the age of childhood but not yet mature, are without doubt still little understood, yet in greatest need of skilled understanding, help, and guidance.

Little girls under sixteen years, in threatened homes, who do not themselves present serious behavior difficulties, should be referred to other agencies for these reasons:

a. The girl under sixteen is very much a part of her family and can usually be dealt with effectively only when case work is done with the whole family.

b. Case work which ignores this fact tends to become merely friendly visiting, which can be done by Church volunteers.

c. The child and the family do not ordinarily see the need of our service, while they might recognize that of a family welfare visitor, a visiting teacher from the school, or a worker from a church.

d. The unprotected child or the child in a bad home is entitled to protection under the law in most States, and should be cared for by agencies specially equipped to secure such protection.

e. The child under sixteen is ordinarily group-minded and can be reached and helped better by contacts with and membership in such groups as the Girls' Friendly Society, Y.W.C.A., Girl Scouts, Camp Fire Girls, and 4-H Clubs.

The girls who have the particular interest of C.M.H. may be considered to fall into three classes:

a. The delinquent, *i. e.*, the girl who has come into conflict with the law.

b. The unmarried mother, a group which ordinarily does not include the illegitimately pregnant married woman or widow, or the woman living in a common-law relationship with a man.

c. The preventive, who is defined as a girl of our age group who, though not in conflict with the law, shows such definite signs of maladjustment that she is in need of case work.

It should be remembered that all effective case work is preventive of future difficulties. The term is here used in a technical sense. These girls are not unlike all normal adolescent girls. Fundamentally, their variation is one of degree and not of kind. It is generally accepted that one of the chief contributing factors to the problems of their lives is the lack of love and stability from parents during the early years of their lives. If love, and affection, and stability of parents contribute to the development of character and wholesome personality in children, then the absence of these qualities contributes to the distortion of character and personality. The experience of C.M.H. indicates that about seventy-five per cent of its clients are the product of broken or disturbed homes and parent relationships. The opportunity of C.M.H. is to provide new environment and relationships in the presence of which the girl may develop into a new person.

Church Mission of Help does not confine its work to Episcopalians, though recognizing a particular responsibility for members of its own Church. Roman Catholic and Jewish groups in most communi-

ties are organized to care for their own members. This in itself is a recognition of the fact that workers with the same racial and religious background as the client ordinarily can help more effectively in emotional crises.

It is not easy to describe the interplay in the relationship between the skilled worker and the girl seeking help. It is not unlike the relationship between the physician and his patient, or the skilled parish priest and his parishioner. The C.M.H. worker takes into account the whole personality of the girl and together they attempt new beginnings in all phases of life's activities. In this they seek the help of the clergy, the physician, the psychiatrist, and all other available resources. They are seeking new and better relationships with parents, family, friends, employers, and community. They are

CMH Diocesan Societies

and their Executive Secretaries

ALBANY—Agnes Penrose, 68 South Swan Street, Albany, N. Y.

CENTRAL NEW YORK—Olive S. Judson, Grace Church Parish House, Utica.

CHICAGO—Genrose Gehri, 65 East Huron Street, Chicago, Ill.

CONNECTICUT—Florence Sanford, 881 Lafayette Street, Bridgeport.

LONG ISLAND—Grace E. McCarthy, 125 DeKalb Avenue, Brooklyn, N. Y.

MARYLAND—Dorothy Clark, 409 North Charles Street, Baltimore.

MASSACHUSETTS—Ralph S. Barrow, Church Home Society (Affiliated), 41 Mount Vernon Street, Boston, Mass.

NEWARK—Constance Crawford, 456 High Street, Newark, N. J.

NEW JERSEY—Mrs. Mabel Benson, 307 Hamilton Avenue, Trenton.

NEW YORK—Marguerite Marsh, 27 West 25th Street, New York.

PENNSYLVANIA—Cecile G. Mogridge, 2139 Locust Street, Philadelphia.

RHODE ISLAND—Anne T. Vernon, 32 Westminster Street, Providence.

SOUTHERN OHIO—Gwynedd D. Owen, 223 West Seventh Street, Cincinnati.

TENNESSEE—Agnes W. Grabau, 563 Vance Avenue, Memphis.

VERMONT—Doris K. Wright, Rock Point, Burlington.

WESTERN NEW YORK—Mrs. Wilma A. Vanderwall, 237 North Street, Buffalo.

seeking the restoration of self-respect, the development of understanding and control of emotions, and the cultivation of a sense of responsibility to themselves and others. Through individual contacts with the clergy and staff workers they are developing an awareness of their religious and spiritual needs. To these they begin to find their answer in Church attendance and membership, in books and music and friends. Together they begin the educational process of planning for daily needs, material, mental, and emotional. On the basis of these plans they arrange, through the resources of the C.M.H. office, for proper shelter, food, and clothing; for medical and dental care; for hospital and clinic fees; for vocational tests and employment placement; and for wholesome recreation and cultural pursuits.

This is the relationship into which C.M.H. enters with each of its clients. It is no rule-of-thumb procedure, but a vital and dynamic relationship. It is an educational, a nurturing process and its goal is the development in the girl of confidence and ability to grow into life.

As has been indicated, C.M.H. works primarily with girls who present specific problems. These girls are referred to our diocesan societies by parents, by clergymen, by judges and workers in juvenile courts, by hospitals and social agencies, and by other girls who themselves have been helped by our workers. This brings the work of C.M.H. into vital relationship with all the welfare agencies of the diocese. As a result of this inter-relationship, an important educational process is set in motion. C.M.H. has done much

to interpret social work and social workers to our clergy and Church people, and in turn has presented to the social workers a concrete example of the Church's interest in the best of social work. In this day and age no parish can properly help its individual members without making intelligent use of the available community social services. Increasingly the clergy are using the skills and knowledge of resources of the C.M.H. staff for counseling and referral purposes for all kinds of problems.

The staff workers, because of their training and experience with the exaggerated problems of certain young people, have a special ability to understand young people with normal problems. In many of the dioceses these workers cooperate with the departments of social service and religious education, the Girls' Friendly Society, and the Young People's Fellowship, in providing courses of study and training, in lecturing at schools and conferences, and in counselling with young people in facing their problems.

C.M.H. workers and Board members, through their special knowledge, have played an important part in promoting proper legislation governing marriage, illegitimacy, and juvenile delinquency; in changing the practices of courts; and in publicizing uncivilized standards of wages and working conditions. Thus, in addition to its direct case work service to the girls who are its clients, each diocesan branch of C.M.H. serves in many other ways as an integral part of the Church's functional program in the community life of its day.

Parish Cash Book Again Available

PARISH TREASURERS and their assistants will welcome the news that there is available again at Church Missions House Book Store the *Parish Cash Book*. This book follows the arrangement of the annual report blank thereby facilitating the compiling of that report. It is cloth bound, has 169 pages, and is priced at three dollars postpaid.

There are also available at Church

Missions House Book Store Cash Report Pads, price fifty cents for a pad of fifty sheets; Record of Cash Receipts, a ledger sheet, priced at twenty-five cents a dozen, and Envelope Record Sheet also at twenty-five cents a dozen. These record sheets are all helpful in keeping parish finances in an orderly businesslike fashion and the Book Store is happy to be in a position again to meet the demand.

Read a Book

Recommended by the Rt. Rev. Frank E. Wilson, S.T.D.

Our guest contributor this month, the Rt. Rev. Frank E. Wilson, Bishop of Eau Claire, is well known throughout the Church as the author of many popular volumes on Church history and related topics including *The Divine Commission*, (Milwaukee, Morehouse, \$1.25); *What a Churchman Ought to Know* (Milwaukee, Morehouse, cloth 40 cents); and a series of four Outline books on Christian Symbolism, Episcopal Church History, The Old Testament, and The New Testament (Milwaukee, Morehouse, 25 cents each). Bishop Wilson is also a regular contributor to *The Witness*. His special interest makes it most appropriate for him to discuss for our readers the recently published *A History of the American Episcopal Church* by Professor Manross.

MANY THINGS have happened in the Church since 1895 when Dr. Tiffany wrote the last comprehensive history of the Episcopal Church. It is high time that we had a sequel to bring the story down to date and to incorporate some of the important material uncovered within the past forty years. This is what the Rev. William Wilson Manross has done in *A History of the American Episcopal Church*, (Milwaukee, Morehouse, 1935. \$2.75).

"The aim of this history is to show the American Episcopal Church as a living institution, and to supply a connected narrative of its development, both internally and in its relations with the society in which it is situated." Thus the author describes his purpose and then he proceeds to achieve it. Some of the material is familiar to those who are acquainted with the main features of the Church's progress in this country but much of it has been gleaned from original sources to which the author was able to gain access.

Eight chapters trace the story of the Church in colonial times, showing the widely differing circumstances which prevailed in the several colonies, and the invaluable service rendered by the Society for the Propagation of the Gospel. The chapter on the Struggle for the Episcopate is particularly illuminating. For us who have become accustomed to American bishops, it is difficult to comprehend the colonial objections. But as one follows Dr. Manross one realizes the crosscurrents of British conservatism, Puritan prejudices, and local politics, all combined with the fact that the eighteenth century Latitudinarian Bishop was a very different kind of animal at best. In spite of all this, it is interesting to trace the growth of sentiment for the episcopate which all but reached success on several occasions.

The post-Revolutionary period is exceedingly well handled with a clear exposition of the variable conditions which had to be faced in different parts of the new country. The questions raised by the election and consecration of Samuel Seabury, which narrowly escaped a schism in the Church, the cautious restrictions laid upon episcopal authority, the influence of politics, and the conflicting claims of State's rights—all these paint a picture of suspicion and apprehensiveness anything but conducive to the courageous spirit of adventure which was needed by the Church at that distracting moment.

The two chapters on Expansion and on Missions give a stimulating account of the new life which began to throb in the Church during the first half of the last century. The author shows how the Church was finding its place in American life and discloses the contributing factors which were destined to make it a power in the religious experience of the

country. One is greatly heartened in the reading of these pages but the historian must record facts and Dr. Manross finds himself confronted with the sorry period of ritual controversy which set back the Church's progress by at least a generation.

It began before the Civil War and reached its climax in the seventies. Churchmen of the present day will find themselves at a loss to account for the bitterness which tore the Church during those unhappy years and disrupted the deliberations of several successive General Conventions. The difficult story is told with commendable balance—a dispassionate account of highly inflamed feelings which rose to a pitch where they burned themselves out with their own intensity. The contrast between those days of violent internal conflict and the subsequent period of "A Broader Unity" preaches an effective sermon for all those who love the Church and believe that God has a purpose to be fulfilled.

No historian could discuss the last fifty years of the Episcopal Church without some heavy emphasis on the genesis and development of the movement toward Christian Unity in which this Church has played such a prominent rôle.

A Book Shelf for Students and Other Notes

THE REV. THEODORE O. WEDEL has compressed some of his wisdom on guiding student reading in a brief brochure, *A Book Shelf for Students*, which the National Council has published under the Turner Legacy. This pamphlet is not just one more bibliography or annotated reading list. After carefully limiting the scope of his recommendations in his introductory remarks, Dr. Wedel sets out to recommend ten books best suited to guide and stimulate student thinking today on Christian topics. In discussing the ten books selected Dr. Wedel ranges over the entire field of contemporary Christian literature. Many more than the ten books recommended are mentioned and appraised. In fact any one who would know and think more about the Christian faith might well take this pam-

Dr. Manross does this in a way to make the modern Churchman proud of his ecclesiastical affiliation. And he brings the whole story down to the year 1935 presenting such recent phases of organization and statistics that the reader might almost think he was scanning the pages of a current Church periodical.

Anyone can assemble an aggregation of historical facts but it takes vision and perspicacity to present dry facts so that they will indicate the trends and tendencies which underlie them. This book does that very thing and we are grateful to the author for having made such a contribution to the literature of the Episcopal Church.

In the months just ahead Read a Book will present an especially interesting range of books discussed by particularly competent critics: the Archdeacon of Camaguey, Cuba, the Ven. J. H. Townsend, will discuss a recent volume on his own Cuba, Hudson Strode's The Pageant of Cuba; the Rev. Richard T. Henshaw, rector of Christ's Church, Greenwich, Connecticut, will write about the Rev. W. Russell Bowie's latest book, The Renewing Gospel; the retired Bishop of Liberia, the Rt. Rev. Robert E. Campbell, has selected an extraordinary missionary document from Africa for his reading suggestion, Christ in the Great Forest, translated from the French of Felix Faure; and the Rev. Alexander C. Zabriskie will comment on the Rev. F. R. Barry's The Revelance of the Church.

phlet as a guide to "reading with a purpose."

The Today series, that ever popular set of free missionary leaflets, recently has been enlarged by the publication of two new numbers, *Alaska Today* and *The Southern Mountaineers Today*. Two other numbers which were out of print have been entirely rewritten and are again available: *Liberia Today* and *Puerto Rico Today*. For those who do not know this series it might be said that each Today leaflet is a brief eight-page illustrated folder giving a glimpse of the Church's work in the field covered. The Today leaflets as well as *A Book Shelf for Students* are available upon request addressed to the Church Missions House Book Store, 281 Fourth Avenue, New York.

Why Missions?

*An Answer for Today by Rebekah L. Hibbard**

CHRISTIANITY FACES an astounding world today for its chief competitors are no longer Mohammedanism, Buddhism, and the other great religions and philosophies of the East, but foes within its own household—paganism in Germany, an impotent Church in Italy, and atheism in Russia. For we cannot overlook the fact that Nationalism and Communism with their elements of self-interest so deeply ingrained are the greatest challenge to true Christianity today. There is no nation without sin and it behooves us to look inward as well as outward.

What then of missions today? Has Christianity enough enduring conviction and courageous power not only to convert so-called heathen nations but to reform its own household? The answer to that question lies entirely with us.

In a recent current-events lecture a former Berlin correspondent of an American newspaper painted a vivid picture of Government domination of the Church in Germany, with swastika flags flying from churches and draping pulpits, Christ declared a Nordic and St. Paul's teaching repudiated. He quoted the text "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all in all." A murmur of laughter went up from even that sophisticated audience at the absurdity of trying to make a universal religion fit in any such petty national role.

Yet we are not blameless in this attitude of race superiority. A church was so crowded at a midnight Eucharist last Christmas that chairs had to be placed in the aisles. Yet one pew was empty save for two Negroes. Is our God still a tribal god and our conception of the Church no greater than that of a glorious English-speaking union?

It is indeed a paradox when such great souls as Francis C. M. Wei and Toyohiko Kagawa, converts from Christian missions in the Orient, come to our shores and reconvert us to the very essence of Christianity—its redeeming power to transform man and society *everywhere*. In humbler ways this is demonstrated again and again as evidenced by a Japanese priest on the Pacific Coast, himself a convert from Buddhism in our mission in Japan, who ministers to thousands of American Japanese and is an outstanding influence in the community. The Gospel we sent to the Orient comes back to America with a fresh interpretation and with renewing, redeeming power. And then we ask ourselves Why Missions?

The truth of the matter is that it is only in the Christian Church that we can truly feel ourselves civilized human beings today. It is the only form of internationalism left us in this sorry world and there can be no lasting peace until the nations realize that the principles and ideals of Christianity must be applied as well as merely outwardly accepted.

Surely we of the Episcopal Church who boast of our rich heritage from the past and our catholic claims of universality, surely we are not willing to forego our world-wide mission and let ourselves remain the nineteenth among the non-Roman communions in what we give outside our own parish expenses. Surely we are not willing to sell our birthright for a mess of parochial pottage. God gave man something in Christianity that dies unless it is given away. Perhaps the best argument for Why Missions is to save our own souls.

*Miss Hibbard is one of the four women members of National Council. Next month Miss Eva D. Corey, distinguished Massachusetts Churchwoman and member of the Council, will tell why she believes in missions today.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*

223 West Seventh Street, Cincinnati, Ohio

It is Vain Sentimentality

MANY ASK WHAT is the Forward Movement? The question is asked as though there were some mystery not yet revealed, some panacea that soon will be shown, some brand new thing that will startle with its novelty. But the thing is delightfully simple. The Forward Movement is merely movement forward.

One of the tragedies in the Christian Church comes when religion is made a drug or an intoxicant. This occurs when we try to escape the problems and obligations of life as Christ would show them to us by false dreams or forgetfulness, by an unrestrained emotionalism or the use of religious words and ritual that are merely empty forms.

A severe self-examination is the necessary first step in any movement forward. When a man returned from a retreat under the early Jesuits he was asked, "Did they show you demons and hobgoblins?" "Worse than that," he replied, "they showed me myself." It is of desperate importance that we all face the facts of our own soul's state. This is true for both laity and clergy. Few facts would be as deadly as a Christian leader refusing to face his imperfections or representing suggestions to such introspection. It is not difficult to lull the conscience or fool one's self, but no forward movement is possible in such a state of mind.

It is futile to pray and then not be willing to coöperate with God and man in effecting a worthy answer. It is vain sentimentality to worship privately and publicly and then make no attempt to go from communion with God out into the waiting fields of service and do something. It is not following Christ to study the Bible and refuse to share the pearls found there with our fellow men.

In order to move forward one must

gain the strength required for that progress. We must never neglect the mystical, the devotional, the sacramental, the educational aspect of our religion. But if we begin and end with these, if we use these as an alibi for action or a substitute for sharing, our last state may be worse than the first. A forward movement which ends with habits of Bible reading and prayer and our own personal spiritual comfort, and which does not lead to sacrificial service and gifts, is not the Forward Movement our leaders have in mind, nor is it a Christian Forward Movement.

The Rich Young Ruler was eager to know the secret of eternal life. He had kept the Commandments from his youth up. He went to church, studied the Bible, was on the vestry. In his case as in the case of so many of us it was complete commitment that he lacked. In his case it was a matter of money. There may be those who read *Forward—Day by Day* and applaud the Movement, and stop there. It is not enough. It is very easy to deceive ourselves and sit in a sweet ecstasy with a heart that has not been truly stirred. It is easy to satisfy ourselves with an idea and do nothing about it. How our Lord warns us against this self-deception. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

So the Forward Movement means action, movement, and movement in just one direction—forward. We must become better than we are and we must do something about it. Without the faith, works may be disastrous. Without works, faith is and ever will be dead. True, abundant, forward moving life is always sacrificial. True forward movement will lead us to do something.

The National Council

Conducts the General Work of the Church between Sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society

THERE ARE handicaps to editing a monthly magazine if one's mind has been trained to function on a daily news basis. This is peculiarly true at this moment. THE SPIRIT OF MISSIONS must go to press on the very eve of the most important meeting of the National Council (April 28-30) in many years, quite deaf, dumb, and blind to news developments of vital importance to the whole missionary life of the Church.

It is known of course that glorious news awaits the Council. As a result there can be thanksgiving that disaster has been averted and that our Missionary Bishops and workers at home and abroad have been relieved of the grim prospect of further reductions at a moment when shrinkage of missionary resources already had reduced this whole group to despair.

To recapitulate: The beginning of 1936 found the Missionary Society facing a deficit of something more than \$250,000 to operate through the year even on the Emergency Schedule. Bishop Cook, President of National Council, to tell again the story of a superb leadership that cannot be repeated too often, began a determined approach to individuals throughout the Church for further gifts. The result exceeded expectations so that when the National Council met in February the amount needed had been reduced to \$211,100. A committee headed by Bishop Stewart suggested economies and capitalized expectations of further revenue and the Council finally adjourned with this forbidding deficit reduced to \$127,100 and instructed its officers to proceed with an effort to raise this amount by March 31, after which a final adjustment of the budget for 1936 must be made.

The Church is familiar with this story and has learned since March 31 of the outpouring of gifts from loyal dioceses, organized groups, and individuals, and the National Council will learn of a total response which swept far beyond the \$127,100; proved the wisdom of National Council estimates and will show the whole Emergency Budget for 1936 pledged or given with a surplus that may exceed \$10,000.

Sessions of National Council when money problems have gnawed at the souls of its members have been sad affairs. Now comes another sort of meeting with a generously balanced Emergency Schedule; with joy, gladness, and thanksgiving by way of welcome variety, so much so that there probably will not be a gathering of this body suffused with fiscal gloom throughout the rest of this triennium.

A corner seems to have been turned. There are evidences of a new mood of missionary loyalty. There is what seems a rising tide of determination that continuing failure to meet so unworthy a standard as the "Emergency Schedule," not to mention the actual budget adopted at Atlantic City, is beneath the dignity of a million and a half heirs to the joy of the Resurrection who make up this Church.

NATIONAL COUNCIL will learn with grief of the death of Bishop McKim and, beyond doubt, record appreciation of a glorious career in the name of the whole Church. With genuine thanksgiving Council will welcome Dr. John W. Wood who has returned to New York after a period of convalescence spent in Asheville, N. C.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

San Joaquin Observes Notable Anniversaries

In January the Missionary District of San Joaquin observed the twenty-fifth anniversary of its erection into a separate jurisdiction and the twenty-fifth anniversary of the consecration of its Bishop, the Rt. Rev. Louis Childs Sanford. The Church in San Joaquin is older, of course, than the missionary district and in his annual report for 1935 Bishop Sanford recalls two other notable anniversaries.

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ON OCTOBER 1, 1935, the District made a pilgrimage to Oakhurst to commemorate the fortieth anniversary of Christ Church. Oakhurst is a small settlement in the Sierra foothills of Madera County. It gets its rural name from the gambling character in the Bret Harte stories. Forty years ago, when it was known as Fresno Flats, the Rev. J. S. MacGowan settled on the creek and traversed this rough country afoot and on horseback, holding services in mountain schoolhouses and ranches. He built, as his center, on a commanding knoll, the little wooden building, which was consecrated as Christ Church. Before the erection of the Missionary District of San Joaquin, Mr. MacGowan had gone, services were discontinued, and the building was disintegrating from the assaults of weather and woodpeckers. About ten years ago, in conjunction with the Presbyterians, we repaired and reopened the building, and have been able ever since, with reasonable regularity, to provide services and pastoral care. The arrangement of the church is unchanged, and the services are from the Book of Common Prayer.

The pilgrimage gave new impetus to the interest of the congregation. This is the only organized religious work in all that mountain area. The new Fresno-Yosemite all-the-year highway, nearly

completed, skirts the property of this picturesque sanctuary, and the location may soon turn out to be strategic.

St. John's Church, Stockton, celebrated its eighty-fifth anniversary on the Feast of St. John the Evangelist. The observance was marked by a festival Eucharist, an old-timers' luncheon, a tea and reception, and a jubilee service at which addresses were made by the Ven. W. R. H. Hodgkin, Archdeacon of San Francisco, the Rev. M. Rifenbark of San Jose, and the Bishop. On an altar fire the evidence of practically all the depression—incurred indebtedness—was consumed. The day ended with the cutting of an immense birthday cake made in facsimile of St. John's Church.—LOUIS CHILDS SANFORD, *Missionary Bishop of San Joaquin.*

With Our Missionaries

CHINA—HANKOW

Winifred E. Steward, R.N., arrived March 25 in Shanghai on the *Chichibu Maru* after furlough.

HAITI

The Rev. and Mrs. Robert F. Lau, sailed on April 2 from New York on the *Colombia*. Dr. Lau is to be Dean of Holy Trinity Cathedral, Port au Prince.

JAPAN—NORTH TOKYO

Ruth Barbour, R.N., arrived March 20 in Yokohama on the *Chichibu Maru*.

Mr. and Mrs. Ralph W. Scott sailed on March 22 from Yokohama and arrived April 5 in San Francisco on regular furlough.

JAPAN—TOHOKU

The Rt. Rev. and Mrs. N. S. Binsted and Dorothy Hittle arrived March 20 in Yokohama on the *Chichibu Maru*.

PHILIPPINE ISLANDS

Elizabeth Griffin arrived March 23 in Manila on the *President Jackson* after furlough.

The Rev. and Mrs. E. G. Mullen and two children sailed on February 16 from Manila on the *Ruhr* to Hamburg, and arrived on April 10 in New York on the *Hansa* on regular furlough.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

ONE OF OUR missionaries in the Orient recognizes that, as he puts it:

All the people who are Christians are just a bit mad, but certainly the missionaries are the maddest of the lot. They are the kind of dreamers who believe that preaching the universal love of God for all men of all nations, as it has been revealed by Jesus Christ; . . . that establishing hospitals, dedicated to the glory of God and the service of any man who suffers; that conducting schools fired by such a belief, in which the culture of one country is sympathetically taught in another; that other projects which attempt to prove by action as well as word what is meant by Christianity, will do more for the cause of universal peace and the well-being of the world than the decisions of any number of supposed statesmen, who think only in terms of bombs and battleships. There is no dodging the fact that, in these days of unrest and nationalism, such efforts may seem like whispering into a North Wind, but we who are in the field never forget that a storm has been stilled in the course of history by the same Son of God and Son of Man, whose principles we are trying to put into practice today.

DID YOU EVER think of "the glory of the gadget"? Here is the explanation given by the child of one of the Church's missionary families in the Orient, who has recently come to the United States for education:

I think that every child should be brought up in China until he is at least twelve years old. Not that I would have him live there to learn the languages, nor to meet the people, nor to discover the culture. He would do it to find out for himself the beauty of the "American Gadget." For the child who, for the first time in his life, at twelve, rides in the subway, the child who for the first time at twelve sees an airplane in flight, the child who for the first time then sees a crisp brown paper bag is much the happiest child in this child's world. Imagine yourself at your age opening a milk bottle for the first time. After you have pushed down a shiny wave of metal and taken off the hood, painstakingly creased into a thousand beautiful tucks, you gaze down on the greatest wonder of

all—the cap. A wonder! You must remember it is the first time that you ever pulled up that stubborn knob of cardboard and, with a sudden "pop," found yourself clutching a disk spattered with glistening cream foam. Such everyday things as reeling egg beaters, blinking lights, glistening soda fountains and popping milk caps make you sing with joy. It seems to me a crime that any person should take for granted the stolid array of cement slabs on which he walks, or the stiff, waxed straws through which he sips his drink. Not to have found the joy in these things is to have missed a sense of beauty of life. And even though you come in contact with these things every day, the joy of that contact never entirely wears off—if you have come to them late in life. Long after you have discovered for yourself the cheap, the vulgar, the criminal, and the unjust sides of America, you can still look upon all new things with eagerness, and hope to find among them some hidden gadget which will right all wrongs.

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THE CHURCH IN Yangchow is trying to be up-to-date, even if the city is decidedly conservative. It was a famous city when Marco Polo visited it in the thirteenth century. Some people traveling along its narrow streets and observing its ancient ways might think that it was still living in the thirteenth century. So far at least as the Sheng Kung Hui is concerned it is very much up-to-date. The Rev. Ernest H. Forster writes me that two Yangchow congregations, Emmanuel and Holy Trinity, have "introduced the duplex envelope idea and feel encouraged over the results so far. We designed the envelopes ourselves and had them made in Yangchow. One envelope shows the items for local expenditure, and the other the items for general Church expenditure to which we are obligated. In this way every member is kept reminded of the need for contributing regularly, and informed as to the things towards which his contributions go."

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D., *Executive Secretary*

FROM SIDCUP, KENT, England, comes a letter from a Church of England layman, which closes with the truly eloquent sentence, "I am a regular reader of THE SPIRIT OF MISSIONS." How many of our American Churchmen would be able to say that?

MATHEMATICALLY-MINDED clergyman figured out that each year his people read about 45,000 words of missionary information about all the fields in which the Church is at work—and few of them take any Church paper! How? He supplies the Partly Printed Parish Paper every week. Its terse little paragraphs are read; and they amount to that surprising total in the course of a year.

ATTENTION was drawn to the fact that the Church of the Province was very inadequately served in the matter of publicity and propaganda. It was therefore decided then and there to do something about it."

That is from South Africa. The first sentence might refer to many parts of the Church here at home. The second sentence might seem strange.

The Church in Africa proceeded to organize a newspaper and map out a publicity campaign that would touch the entire membership . . . actually to "do something about it."

That may give point to the fact that many of our diocesan publicity departments and committees are paper organizations, and need to be reorganized and set to work. In which procedure the Department stands ready and eager to help.

SOME FINE THINGS are being done in Church publicity these days. Notable is the newspaper reporting of the recent election of a Bishop for the Diocese of Oregon. Ernest W. Peterson, Church Editor of the *Portland Journal*, handled

the story, and the Department was able to be of some assistance with photographs and biographical material. A pre-convention historical Sunday story was given a full page, and three follow-up stories all had prominent front page space. Mr. Peterson wrote:

Thank you for the photographs you sent so promptly upon receipt of our urgent wire. The package arrived a few hours before we actually needed it. We appreciate the very fine service given, which made it possible for us to use pictures of the leading candidates after the nominations were made, and then to run the picture of the Bishop-elect.

Another notable achievement was that managed by the Rev. Robert P. Kreidler, of Scranton, Pennsylvania, who sent to *The Scranton Republican* so interesting and convincing a story about the budget of the Episcopal Church that the *Republican* made an editorial of it, closing with the pungent paragraph:

The Baer-Louis match in New York tonight is expected to draw a million dollar gate, which is one striking example of how the American people open their pocketbooks for the material things of the world, and close them to things spiritual.

THE *News Notes* which are distributed freely by the Department, each two weeks, have many and varied uses. One rector writes:

On a recent Sunday I selected notes from issues that you sent, and used them in place of a sermon, as a kind of broadcast. I announced, "These Notes are coming to you from the National Council of your Church," then I announced Liberia and read a note from Liberia, after that Alaska, and so on. I ended with a note from Spartanburg, South Carolina. In closing, I said, "This is your rector speaking." The congregation was very much impressed and I am quite sure they heard and remembered things that they never would have read.

Rectors may get on the mailing list for the *News Notes*, simply by asking for them. No charge.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

Summer Conference Attendance Has Value

WITHIN A MONTH or so thousands of Church people will be starting off for a summer conference. Many will have been to such gatherings before, others will be going for a first time. What may they expect to gain as a result of their attendance?

Much will depend on the attitude of the person concerned. He who expects much will probably receive much. If one goes looking for the right thing he will be more likely to find it than if he goes not knowing what to look for. There are many values which can be found in a summer conference, but a wide and lengthy experience of these gatherings indicates three which are preëminent:

1. *Membership in the Christian Fellowship.* People come to conferences from different parishes and communities. They meet on the first day as strangers. Immediately they seek for points of common interest. The one point of interest common to all is an interest in the Christian Church. A sense of unity quickly develops. But in this case it is a unity in Christ. The one factor common to all, devotion to Christ, stands out in bold relief against the background of difference in age, education, and place of residence. The things pertaining to the Kingdom of God are the only things that the members of the group have in common. Thus these things become the subjects of conversation and discussion.

There is an experience of naturalness in Christian living among such a group. Christianity no longer seems to be an appendix of life but to be the very center. The group live together in such close Christian fellowship that they are a sample of what a real Christian community would be: it is a foretaste of the life of the Kingdom of God. This can lead to a richer and broader conception of the Church; a conception that dispels a feel-

ing of loneliness and inspires a consciousness of participation in a mighty movement spreading over the whole world.

2. *Learning More of Christianity.* In the conference classes a new understanding of the faith is gained. The instructors are people who have given special attention and study to particular aspects of Christian thought and life, and are able to present new points of view and new knowledge. Many people have the most limited knowledge of the Bible. They do not realize that it can be made the most interesting book in the world. A course in Bible under a competent instructor may give a completely new understanding of this wonderful body of literature. The same is true of knowledge of the Church. One can find far more joy in the life of the Church if one understands better its teaching and history, its peculiar character, and its worldwide work. A summer conference has given to many a totally new conception of the Church.

Special problems are dealt with in the conferences. The classes in teaching methods are not only interesting, they help the teacher throughout the year. Classes in missions, in social problems, and in different types of Church work give a clearer understanding of the objectives and direction of the life of the Church.

Not the least value of a conference is the association with so many earnest, intelligent, and scholarly men and women who are giving their lives to the cause of Christ. One who goes to a conference expectant of learning more about the Church and the Christian religion will not be disappointed.

3. *The Deepening of Religious Experience.* The greatest value which has come to thousands of people in conferences is a deepening of their own reli-

gious experience. At home there is always the danger of the religious life becoming a matter of routine when inward growth ceases and religion becomes unreal, an appendix added to life, instead of the fountain of life.

The summer conference offers a new vitality and meaning to the religious life and its observances. For a period of a week or two a life is lived in which God is recognized as central. Life is seen in a new perspective and in a new pattern—it is a Christian society.

The worship of the conference often has a fuller meaning than worship at home. The familiar stereotyped forms of the home parish are left behind, and a new reality is found in the new ways of prayer, of praise, and of meditation. The pressure of the Holy Spirit is more vividly realized because all who are at the conference are seeking His guidance more earnestly than when at home. Many a person has found a new experience of the presence of God in the early services of Holy Communion or in the evening sunset services at a conference.

If one will go to a summer conference expectantly, looking forward to the Christian fellowship which may be shared, to the new truth that may be learned, and to the new sense of God's nearness and reality which may be experienced, one will gain the fullest value from these few days spent with others who are engaged in the same quest.

THE FORWARD Movement Commission has issued a six-session discussion course for parent groups on *Religion in Family Life* (price five cents) with outlines on 1. Christian Ideals in Marriage, 2. The Influence and Responsibility of Parents, 3. Prayer Life of the Family, 4. Church Life of the Family, 5. Neighborliness and Christian Hospitality, 6. The Family and a Christian World-Outlook. There are also brief suggestions on how to use the material, an article on God and the Family, an annotated bibliography, prayers, and a Litany for a Christian Home.

College Work

THE REV. T. O. WEDEL, PH.D., *Secretary*

LOST: *A Thousand College Students* by the Rev. Alden D. Kelley in last month's issue of THE SPIRIT OF MISSIONS (page 163) calls attention to the fact that nowhere, at least in the Fifth Province, is our student work more unsatisfactory than in the large cities. A pertinent sentence reads:

In no case where an educational institution is located in a city of metropolitan size is the Church's work among college students even passable.

My own observations would confirm that statement. The difficulty of conducting student work in great metropolitan centers is obvious and very baffling. To discover a workable strategy is not easy.

It is worth while, therefore, to call attention to at least one experiment in student work in a large city which has been successful. In Memphis, Tennessee, under the leadership of Miss Annie Morton Stout and the Rev. Alfred Loaring-Clark, a survey was undertaken some years ago of the actual student population. This included nursing training schools, business colleges, technical schools, a Presbyterian college, and a State Teachers' College. Responsibility for the care of these several groups was distributed among a number of parishes. Several times a year these student groups meet jointly. During my own visit to Memphis a year ago I was particularly impressed with the attention given to the nurses in training at the big hospitals. Homes of Church people (some of them those of doctors on hospital staffs) have been thrown open to them; they participate on an equal footing in the city-wide student gatherings and are offered the opportunity of attending, at least on festival occasions, Communion services set early enough to fit into hospital schedules. One of the interesting features of the "Memphis plan" is the way in which members of the several Woman's Auxiliaries have helped with the problem of student calling.

Christian Social Service

Executive Secretary

THE FOURTEENTH National Episcopal Conference on Rural Church Work will meet again this year in connection with the Rural Leadership School, College of Agriculture, University of Wisconsin, Madison, Wisconsin, June 29-July 10, under the leadership of the Ven. Harrison W. Foreman, Archdeacon of Erie.

A few scholarships providing board and lodging at Madison are available. Information concerning this aid as well as programs and other conference information may be had upon request to Archdeacon Foreman, 1045 West Sixth Street, Erie, Pennsylvania.

THE FOURTH of a series of regional conferences on The Church and Social Reconstruction, authorized by the National Council at its meeting in December, 1933, was held in Los Angeles, California, on March 26-27. The subject of the first of these meetings on the Pacific Coast was identical with that selected for the earlier conferences in Boston and New York, namely, The Church and Social Security.

The conference was convened in the Cathedral Chapter House, Los Angeles, under the joint auspices of the Department of Christian Social Service of the National Council and the Department of Social Service of the Diocese of Los Angeles. A committee of clergy and prominent laymen of the diocese acted as the immediate sponsors of the conference under the general chairmanship of the Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles. Among those participating in the two-day meeting besides Bishop Stevens were Earl J. Miller, Dean, University of California, Los Angeles; Max Lewis, Director, California State Relief Administration; Seward Simons, Executive Director, Pasadena Council of Social Agencies; Arthur G. Coons, Associate Professor, Occidental College; the Rt. Rev. Robert B. Gooden; the Rev. C. Rankin Barnes; and Spencer Miller, Jr.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D.,

Executive Secretary

IN THE COMING year 1936-37, there will be two mission study themes:

FOREIGN—Africa

DOMESTIC—The American Negro

Both of these topics are of unusual significance and timeliness and it is hoped that many groups will find time to consider both subjects, or at least that many parishes through several groups will give their attention to both. Racial tensions and antagonisms throughout the world emphasize the necessity of better racial understanding in the United States. Adequate consideration of this aspect of the question will be given in the materials for the study of The American Negro which will be described in these pages in an early issue. Preliminary reading lists (on both topics) may be secured from the office of the Educational Secretary.

In our study of Africa, Liberia and the work of the Church of England will have an important place. The contemporary interest in Africa occasioned by the Ethiopian situation is heightened for Churchmen by the celebration this year of the one hundredth anniversary of the sending of the first missionaries to Liberia, and the recent commissioning of a new Missionary Bishop for that land.

The book recommended for general use is *Consider Africa* by Basil Mathews (cloth \$1, paper 60c). This book, of course, should be supplemented by materials on the Church's work in Liberia, such as *Liberia, a Handbook on the Missions of the Episcopal Church* (50c) and *Liberia Today* (free).

For the guidance of leaders there will be issued in the late summer or early autumn the usual manual. Visual aids for group use, also in the process of preparation, include a series of popular priced maps and a unit in the visual service of the Department of Publicity.

All materials on this page may be secured through the Church Missions House Book Store.

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

ST. AGNES' HOSPITAL, Raleigh, North Carolina, has received for its endowment a bequest of five hundred dollars from the late Miss Eliza Pool of Raleigh, who for many years had been interested in the work. The endowment was increased further by a bequest of four hundred dollars from the estate of the late Miss Anne Wilson of Toledo, Ohio.

THE LIBRARY of St. Augustine's College, Raleigh, North Carolina, has been increased by the recent addition of 240 books, including many on education and sociology. Efforts are being made to coöperate with the State Union Catalogue of Negro Books, to be located at the University of North Carolina Library at Chapel Hill. When completed this will list all available books on any topic pertaining to the Negro, and indicate where in the State the material is available. As the St. Augustine's library has a remarkably good collection of Negro material, the completion of the catalogue will add to the usefulness of this collection.

CHARLES EDWARD BOYER, St. Augustine's, '23, has been appointed director of Negro activities of the National Youth Administration in the State of North Carolina. Mr. Boyer, son of Charles H. Boyer, Dean of St. Augustine's, is a graduate of Morehouse College and of the Atlanta School of Social Work. Other graduates of the college include Hubert T. Delany, '19, Commissioner of Taxes and Assessments of New York City; Dorothy Washington, '35, teaching in Marietta, North Carolina; Lloyd Davis, '34, on the faculty of the Pamlico County (North Carolina) Train-

ing School; Solomon Bethea, '33, teacher in public school at Chesterfield, South Carolina; Martha N. Daye, '10, and Frank Lewis, '32, members of the faculty of the Voorhees School, Denmark, S. C.

LAST YEAR TWO St. Augustine's College girls who lived more than three miles away walked to college daily, attended classes, did their library reading, worked several hours in the laundry, walked home at night, and then assisted in the housework and family laundry before studying for the next day.

This year St. Augustine's has given one of the girls an opportunity to earn her room and board, so that she now lives on the campus. The other, whose health was impaired by her strenuous routine, now lives near the college and has been given a chance to help herself by working on the campus at a job not so taxing on her physical strength as was the laundry work.

ROBERTA LASSITER, a graduate of the Bishop Tuttle Training School and a trained social worker, has joined the faculty of the Fort Valley Normal and Industrial School in Georgia to assist with the religious and social programs of the students. Miss Lassiter, who has done social work in Raleigh, North Carolina; Atlantic City, New Jersey; and High Point, North Carolina, will also devote some of her time at Fort Valley to the Parent-Teachers Association and other extension agencies of the school.

The Fort Valley School again has received Class A rating, the highest given by the Southern Association of Colleges and Secondary Schools.



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